

# THE CLERGY REVIEW

## POPE PIUS XI AND FOREIGN MISSIONS

BY THE REV. H. AHAUS, D.D.

**T**HE Church of God is by its very nature and constitution a Missionary Church. It would be interesting to inquire how it is that the various Protestant denominations were in the beginning not only apathetic, but also opposed to Foreign Missions, and, apparently, quite unconscious of any missionary duty.

This apathy practically dominated orthodox Protestantism until the nineteenth century, and is in marked contrast to the persevering zeal and unremitting activity which Catholics manifested even in the most troublous times. It is, indeed, a remarkable fact in the history of Catholic Missions that at the very time when all available forces seemed to be required for defending the Church in the home lands, we witness an effusion of the missionary spirit and an energy for the propagation of the faith which demonstrated both the reality of her consciousness as the Church Universal and the wonderful fruitfulness of the principles of which She is the sole depositary. An instance of this, we find at the time of the Reformation, when members of the newly-founded Society of Jesus and the older Orders accompanied Spanish and Portuguese explorers. Independently they entered the empires of China, Japan and India, where through their learning and piety they obtained most influential positions and brought many souls into the fold of Christ.

In our own times we are witnessing a remarkable revival of missionary interest. The nineteenth century has been called "The Century of Missions." It has seen the rise of many organizations specifically dedicated to the furtherance of the missionary cause. As in the sixteenth century this activity has been influenced by great geographical discoveries and efforts of exploration

and colonization of various European powers. Auxiliary Societies were inaugurated for the support of missions. In 1820, Pauline Marie Jaricot founded the Society of the Propagation of the Faith at Lyons. Under God's evident blessing it grew from small beginnings to wonderful performance and has proved most efficient. Since 1843 the Society of Holy Childhood mobilized the children for the propagation of the Kingdom. The personnel needed for the actual work in the field of missions were recruited from the older Orders, into which had entered a new consciousness of the missionary spirit, whilst, moreover, new organizations sprang up in well-nigh every nation for this special purpose. In England Cardinal Vaughan founded St. Joseph's Missionary Society of Mill Hill in the year 1866.

This missionary revival continued to grow throughout the nineteenth century and extended into the twentieth. It is no exaggeration to say that the missionary idea has never penetrated the consciousness of the Catholic people so deeply and that missionary activity has never covered so wide a field as it does to-day. A striking feature of this development is that great difficulties and troubles seem but to intensify missionary activity. So it was after the Franco-Prussian War, when a defeated and financially exhausted France brought up the yearly income of the Propagation of the Faith to a figure never attained in previous years. It was at this time also that one of the chief missionary Societies for Foreign Missions, the *Société des Missions Etrangères* of Paris, sent out more men than ever before. This same phenomenon we see occur after the Great War. Many missionaries had been recalled to join the army, others were obliged to abandon their work for reasons of nationality; supplies ran short; communications between the home lands and the missions were rendered exceedingly difficult; many schools, hostels, hospitals and dispensaries were removed and destroyed. The needs of the missions increased enormously and the general outlook was far from bright. Yet again we notice that under God's Providence and the providential guidance of the Pope these pressing needs seemed but to deepen the perception of the missionary duty and to call forth greater efforts than were ever made before.

Under the direction of Popes Benedict XV and Pius

XI the attention of bishops, priests and faithful was constantly focussed on this great work.

In His Apostolic letter *Maximum Illud* of November 30th, 1919, Pope Benedict XV most earnestly exhorts all Catholics to take a live interest in Foreign Missions and to help as much as possible so that "the missions will recover from the serious wounds and losses they have suffered through the War, as though the voice of Our Lord were exhorting us, as He exhorted Peter of old: 'Launch out into the deep.'"

This rallying cry of Pope Benedict met with a hearty response. We witness the results in the remarkable development of the missionary spirit in America, Ireland, Belgium and Holland. As an illustration we may well instance what is being done in Holland at the present. With a Catholic population of less than three millions, there are in the various missionary training colleges more than 5,000 students preparing for the foreign missions. In but a few years' time Dutch Catholics were successful in gathering sufficient funds permanently to provide for the education of 800 native priests. During the year 1930-1931 the diocese of Bois-le-duc alone, with a Catholic population of about 650,000, contributed more than £25,000 to the three chief missionary Societies of the Propagation of the Faith, the Holy Childhood and of St. Peter for Native Clergy. In addition to this, the fifty-two missionary institutes, established in this diocese are dependent on the charity of the faithful.

From a missionary point of view such results are very satisfactory. Yet, by instancing the work done in one diocese, we wish but to show what *can* be done. It is a matter for regret that this is not applicable to *all* places. For, although circumstances in some countries may be specially favourable for a great and ever-growing development of missionary labours, it is beyond question that very much is left undone in the others. And yet a universal co-operation and universal support is urgently and most decidedly needed, if we wish to carry out the last will and express command of Christ to "go and teach all nations."

The importance and urgency of the missionary cause no one has better understood than Pope Pius XI. On the occasion of one of his frequent visits to the

missionary exhibition of the Vatican he assured his hearers "E io pure saro un Papa missionario" (I shall also be a Pope of missions). It is characteristic that as early as the year 1910, when Monsignor Achille Ratti was made prefect of the Vatican library, almost immediately upon entering his new office he expressed his surprise and regret that among the treasures of the library there was not a single missionary review. He started by subscribing to the popular "Missioni Catholiche," and now through his care the Vatican library possesses such a fine collection of missionary literature that it is fast becoming the best equipped missionary library of the world.

Since his ascent to the papal throne the Pope has continuously given proof of his untiring zeal for the missions.

The very year of his election he made a strong and moving pronouncement concerning them. In that year occurred the first centenary of the foundation of the Society for the Propagation of the Faith, and the third centenaries of the Congregation de Propaganda Fide and of the canonization of St. Francis Xavier. These three centenaries occurring at the same time naturally reminded all friends of missions of (1) the authority which sends out the missionaries; (2) the actual working in the field; and (3) the Catholic world subsidizing the work of evangelization. On the third of June, 1922, he made a moving appeal to a gathering of priests of the Missionary Union of the Clergy sending into the entire world a message to gather in the harvest. On the next day, in a homily on the feast of Pentecost, he said: "The splendid vision of the Christian Apostolate makes Us feel more than ever that We are, however unworthy, the Vicar of Jesus Christ who gave His life-blood for souls; to-day more than ever do We feel the throbbing of the heart of Our universal fatherhood to which God has called Us." In 1922, there is the *Motu Proprio* "*Romanorum Pontificum*," internationalizing the Society for the Propagation of the Faith, and making it a pontifical work, the central authority being transferred from Lyons to Rome. In 1923, the first dioceses of Tuticorin and Mangalore were erected in India. In 1924 was held the first plenary council of Shanghai, presided over by the Apostolic Delegate, Mgr. Constantini. In the same year active preparations were begun for the



great missionary exhibition of 1925 on the occasion of the Jubilee Year.

In 1926, the Pope issued his encyclical *Rerum Ecclesiae* which promises to be the great charter of missionary enterprise for the future. The same year also witnessed the consecration of the first six Chinese bishops, which incident initiated, as it were, a new era in the history of missions. In 1927 took place the consecration of the first Japanese bishop, the foundation of an authentic News Agency, the "Agencia Fides," which provides a continual flow of reliable mission news for the Catholic world. The same year saw the opening of the ethnological museum in the Lateran Palace, a most important centre and help for the scientific education of future missionaries, and the proclamation of Saint Teresa of the Holy Child as patron of all missions, thus clearly emphasizing the fact that knowledge and prayer must be combined for the furtherance of the great cause.

In 1928 was concluded the Concordat with the Portuguese Republic, which, after many futile attempts in past ages, finally put an end to the false situation of a double jurisdiction in some of the dioceses of India. In the same year the Pope sent a noteworthy message "to the most noble people of the land of China." In the year 1929 was published the *Motu Proprio* "*Vix ad Summi*," co-ordinating and adjusting the work of the three great pontifical societies, the Association of the Propagation of the Faith, the Holy Childhood and St. Peter the Apostle for Native Clergy. In December of the same year, in a discourse to the procurators of missionary societies, the Pope once more strongly commended their work. He insisted on the necessity that in missionary labour all idea of nationality must be suppressed and that all energy should be entirely directed towards the extension of the Kingdom of God. He exhorted them that all missionaries should be united in thought, heart and will, that thus the wonderful fruits of perfect concord and full co-operation may be gathered for the propagation of the Catholic religion.

Enumerating some of the examples of the Pope's affection for the missions we must also make mention of the numerous Apostolic Visitations and Delegations which he initiated. In the first year of his Pontificate

he sent Mgr. C. Constantini as Apostolic Delegate to China. On December 7th, 1922, was started the Apostolic Delegation to South Africa, where complicated questions had arisen. In 1925, the Pope erected the Apostolic Delegation to Indo-China. In 1928 Mgr. A. Hinsley was appointed Apostolic Visitor for British Africa where many problems, chiefly those of education, were awaiting solution. In the year following his appointment as Apostolic Visitor Mgr. Hinsley was made the Apostolic Delegate for these countries, while at the same time an Apostolic Delegation was established in the Belgian Congo.

The Holy Father continues to work in this same spirit. Constantly new native bishops and prefects are being nominated, new vicariates and prefectures erected. It seems as though at no time in the history of the Church has the missionary idea been as universal and penetrating as it is to-day. Never have the Popes exhorted Catholics to partake in the great crusade with more repeated insistence; never have they more emphatically undertaken to free missionary endeavours from the admixture of nationalistic tendencies.

This missionary idea uppermost in his mind the Pope wishes to inculcate into the hearts of all Catholics. For not only does he devote his best and inspired energy to the *extension* of the missions—most clearly proved by the fact that one-quarter of the Catholic mission stations of the world date their origin from the pontificate of Pius XI—but in his encyclicals and allocutions he is also the great teacher on missions.

There is no doubt that the position of the missions needed elucidation. More often than not Foreign Missions were wrongly represented to the minds of the faithful. A collection-box in the shape of a negro boy gratefully acknowledging a contribution was a fair representation of the idea which most Catholics entertained of Foreign Missions. Missions and collections were so generally mixed that it was not surprising that they were considered identical. The missionaries themselves are doubtless, to a great extent, responsible for this sad confusion of thought. Their sermons amounted to very little more than a narration of the poverty and needs of their missions, and, in conclusion, an appeal for funds to help them to carry on the work. This

insistent appeal, however, allows of quite a natural explanation, as the missionary work is indeed terribly handicapped by this lack of funds, while the missionaries are naturally anxious to win the sympathy of the faithful for their needy plight.

Insufficient support for the missions is, in fact, based on a misconception, because many people relegate charity towards the missions to the works of supererogation, namely, those good deeds which, though doubtless important and sympathetic, are not deemed essential and belonging to the ordinary duties of Catholics. There exists a very general opinion, quite natural and easily explained, that *the* work of importance is the maintenance and intensification of Catholic life in our midst, while missions occupy but a secondary position. Frequently also the undeniable needs of the work at home are brought forward as an excuse for the inability to help the Foreign Missions. Yet we may not forget that union, and not disunion, should be the Catholic method. It is not a question of *either* home or foreign missions, but *both* home missions and foreign missions have a right to our aid.

This truth was most strongly emphasized by the Hierarchy of England when Cardinal Vaughan began his labours for the foundation of the Mill Hill Society. Cardinal Manning answering the objection raised at the time wrote: "I accept the objection. It is quite true that we have need of men and means at home; and it is because we have need of men and means at home, and of more men and more means by a great deal than we as yet possess, that I am convinced that we ought to send both men and means abroad. It is because I believe that in enriching others we shall impoverish ourselves that I therefore believe this to be our duty; and I believe it to be strictly in accordance with the spirit and the letter of our Master's example of whom it is said: 'Who, though He was rich, yet, for our sakes, became poor, that we through His poverty might be rich.' I am entirely convinced that if we desire to find the surest way to multiply immensely our own material means in this country for our works at home it is by not limiting the expansion of charity and by not paralysing the zeal of self-denial." Charity, as it has been said, works by fermentation, not by exhaustion.

The Pope begins his encyclical by correcting the erroneous impression which seems so general :

Unto no other end has the Church been founded than that by extending the Kingdom of Christ throughout the world, She may cause all men to share in redemption and salvation.

The extension of the Church is considered and described as a vital and essential part of her being. The Holy Father goes on to say that this primary aim must always receive full attention :

Whoever he may be, who has by divine appointment taken the place on earth of the Prince of Pastors, he may not rest content with simply keeping and guarding the flock entrusted to his care, but he must, moreover, look upon it as his chief duty to strive to the utmost to win and bring to Christ those who stray outside the true fold.

In moving terms the Pope bears witness to the depth of his conviction and to his anxiety for the work :

Whatever be the span of life allotted to Us by Divine Providence, this duty of Our Apostolic Office shall ever be Our care and solicitude; for when We consider that the number of heathens is one thousand million, We have no rest in Our spirit, and We seem to hear that call sounding in Our ears : " Cry, cease not, lift up thy voice like a trumpet " (Isaias lviii. 1).

It is not so very long ago that even those who were professedly friends of the missionary work or engaged on the theological question of missions, were hardly conscious of the *obligation* to support the missionary cause. It cannot be denied that most people held that there was no strict *necessity* for helping the work. The Pope, however, insists that it is a duty incumbent on all to further the Catholic apostolate. He declares it to be the greatest of all charities, when he says :

This work of charity excels all others as much as the mind excels the body, and as much as heaven is more excellent than earth and eternity than time; and whosoever executes this work of charity as far as it lies in his power proves that he assesses the gift of faith at its true value, and by wanting to share it with the heathens he shows his gratitude to the Divine Goodness. If none of the faithful may shrink from this duty, this is all the more applicable to the clergy who by God's wonderful choice and condescension share in the Priesthood and Mission of Christ.

It is indeed of paramount importance that this should be realized. If the Kingdom of Christ is to be established in the world and among all the nations, as the very nature of the Kingdom demands and the most solemn and absolute will of its Founder ordains, all are *bound*

to co-operate. In the religion of the Incarnation God saves man by man; God Himself became man to save him.

The Pope enumerates various ways in which this obligation can and should be fulfilled. Prayer for the missions should be a universal custom, for prayer will bring the blessing and grace of God needed for the work. Missionary vocations should be encouraged in every way, because the need of labourers remains urgent. Perhaps we may introduce a small list of statistics. The numbers of workers over the entire field are :

Priests.....	12,013, of whom 3,734 are native ;
Lay Brothers.....	4,860, of whom 1,282 are native ;
Sisters.....	25,463, of whom 10,456 are native ;
Native Helpers (Catechists, Teachers, etc.)...	114,666.

Remembering that the work has most abundantly been blessed and that the total number of Catholics in the missions amounts to 12,303,974, we can partly understand the almost impossible position as regards personnel in the missions. A few concrete examples taken at random may be enlightening. The compiler of the Catholic Directory for India stated that in India, of all the townships, villages and hamlets, roughly one per cent. was under missionary influence. Several times we are told that in the missions various tribes send ambassadors to ask for priests to instruct them, but that because of the shortage of priests they have to be disappointed. China has perhaps one priest for every 160,000 inhabitants. In some dioceses of India there is but one priest for every 2,500,000 inhabitants. With the increase of converts the inadequacy of the number of priests becomes more marked than ever. There are missions in Africa where two-thirds of the Catholics die without receiving the last Sacraments, for the simple reason that it is impossible for the missionaries to reach them in time.

Everyone acquainted with the actual position knows that the time has come in which the future of many countries, nay entire continents, is being settled. Are we sure that Catholics have done all in their power to secure that the Church shall be able to execute its mission?

On the supposition that a missionary obligation rests on every Catholic, and if the missions are to acquire their rightful place in the conscience of the faithful, the



clergy must instruct them accordingly. *Without the aid of the parochial clergy, missions will never acquire their due position.* The Pope draws special attention to the Missionary Union of Clergy. Addressing the bishops the Pope continues :

We bid you establish in your diocese the Missionary Union of the Clergy, or, if it be already there existent, to exhort it by your counsel and authority to yet keener activity. This Union was providentially founded 8 years ago (1918), and not only did Our immediate Predecessor enrich it with the favour of many indulgences and place it under the direction of the Sacred Congregation of Propaganda, but We also, now that in these latter years it has come to be established in many dioceses of the Catholic world, have honoured it with not a few proofs of Pontifical favour. All priests and ecclesiastical students who are members of the Union ask in their prayers, particularly in Mass and divine Office, that God may bestow the gift of faith on the countless numbers of heathens, and they encourage others to pray for the same intention. Whenever and wherever they may do so, they preach to the people on the promotion of the Apostolate to the heathens, and in like manner strive to bring about that days be appointed and meetings be held for united and effective treatment of this subject. They spread missionary literature, and, whenever they see in a person the beginnings of a missionary vocation they facilitate admission into a college for missionary training. Within the limits of their diocese they foster in every possible manner the Association for the Propagation of the Faith and the two other organizations subsidiary to it.

Most important of the encyclical is that part in which the Holy Father describes in very clear terms the real aim of Foreign Missions, and by so doing at the same time determines their nature and being. This aim has of late received much attention among the adepts of "Missiology," the science of missions. "At first sight it seems somewhat peculiar," writes Father P. Charles, Professor of Missiology at Louvain,

that the great doctors of Catholicism have apparently paid so little attention to the theology of missions. In comparison with the almost countless number of scholastic treatises the output of missionary theology—only some forty or fifty monographs—is indeed very small.

This is certainly true of more recent times. When in the early middle ages the great discoveries and the bold attempts at colonization by the Catholic powers brought about an outburst of missionary activity, there were several theologians who wrote special treatises on missions.



Also in general works of dogmatic theology the question was treated, often as a basis of argument against Protestantism. The latter were in principle opposed to mission work and thereby laid themselves open to the charge that Protestantism being quite unknown outside Europe and always maintaining a nationalistic outlook could not be the true Church of Christ which is by its very nature and by the express will of its Founder Catholic and universal. Since the decline of the missionary movement in the eighteenth century the theology of missions was also sadly neglected. Several reasons account for this. On the defence of the Church, which had become like a besieged fortress, had to be concentrated all available forces; apologetics began to rise and to develop; there was not one great missionary action. With the rise of the new missionary movement in the nineteenth century it is remarkable that it was supported not so much by royal houses, leading statesmen or ecclesiastics, but by the mass of people, by the little ones of Christ. For a long time the theology of missions received but little notice. It may be of interest here to recall that in Rome Cardinal Wiseman gave a series of lectures on the *Sterilità delle Missioni intraprese dai Protestanti* (Rome, 1835); while a convert, Marshall, wrote *Christian Missions* (London, 1862), a book which was translated into many languages and in which Catholic missionaries, their missions and methods are compared with those of the Protestants.

The last quarter of the nineteenth century saw the introduction of a new science, called "Missiology." The whole complex of Foreign Missions is nowadays being treated fundamentally and with proper scientific methods. There are chairs of missiology in several Catholic Universities. The Institute of Missiology in Munster, under the able and energetic direction of Dr. J. Schmidlin, deserves special mention. The publications of the Institute and its Director are considerable and of great value. At Louvain, Rome, Milan, Lille, Paris, Vienna and Nymegen regular courses in Missiology are being given. There exists, therefore, a general and most promising awakening of interest in theological and philosophical quarters, while the output of popular literature is astoundingly large.

Just because of this general interest it is of supreme

importance that the exact aim of missions should be defined and made clear to all concerned. Pope Pius XI by his accurate statement on the end of missions has, therefore, rendered a great service.

In the opinion of some theologians missionary activity is a natural manifestation of the consciousness of possessing the truth. Others think that the sole end is the salvation of souls, in which case, however there would be no need to depart to foreign countries, and missions with a hopeless future should be given up. Others again rely for a sufficient answer on the words of Our Lord. This, indeed, would be an adequate answer, if the commands of Christ were but arbitrary. Yet, when He sends out His Apostles and their successors to convert the whole world, He commanded thus in accordance with the nature of the Church which He founded.

Our Holy Father sets down the aim of missions in the words given below. "These words," says Mgr. Olichon, the well-known Director of the work of St. Peter for Native Clergy, "may well be inscribed in golden letters on the frontispiece of every treatise on missionary theology."<sup>1</sup> Speaking of the function of the native clergy, and, doubtless, alluding to an idea that was not uncommon at one time [In a synod of Cochin China of August, 1880, distinction was made between "Missionaries" and "Assistants." This latter term described the native clergy. Europeans were supposed to draw their jurisdiction from Rome, the "Assistants" theirs from the Vicar Apostolic], the Pope says to the Vicars Apostolic:

From the fact that the Roman Pontiff has entrusted to you and your helpers the task of preaching the Christian religion to pagan nations, you may not conclude that the rôle of the native clergy is solely to assist the Missionaries in minor matters and in a manner to complete their work. *What is the object of these holy missions? Is it that the Church of Christ be instituted and established in those boundless regions? By what means shall the Church be built up among the heathens except from those elements out of which it was composed amongst ourselves, that is, unless it be composed of people, clergy, religious men and women recruited from their own country.*

It is clear from these words that the aim of missions is not only the conversion of souls—though this necessarily

<sup>1</sup> *Pie XI et les Missions*, Paris, Librairie Bloud & Gay.

enters into it—but that the real and adequate aim is the establishment of the visible Church of Christ over the whole world. The Church must not only be instituted, not only be founded, but it must also be given stability, and be put in possession of all that naturally and necessarily belongs to it. Hence the insistence on the absolute necessity of a native clergy fully entitled to be elected and appointed to all the offices in the Church. Noteworthy is it that the greatest of the French Missionary Societies, the *Missions Étrangères de Paris* put in their rule as the aim of their work the formation in their missions of a native clergy. The Pope, moreover, gives most valuable directions for the formation of the native clergy and insists that everywhere seminaries shall be erected to provide a complete course of training.

Besides the question of native clergy Pope Pius draws the attention to the need of organizing native religious Congregations of both sexes, the education of native catechists and the initiation of the contemplative life among the converts.

The end of missionary labour is, therefore, that the visible Church with all its means and grace, its entire religious and social organizations adapted to the peculiar conditions of people and country, and with its full apparatus for a penetrative and comprehensive Catholic life, be everywhere established. The aim of missions must be, therefore, to put the Church on a solid footing in those countries where this is not yet attained. Consequently, the measure of success of the European missionaries shall be the pains they take and the zeal they display to make themselves superfluous that thus the faith be firmly extended and the converts themselves be made efficient so as to be able to carry on the work with their own unaided efforts and they in turn to become the leaders and pastors of their own nation.

The Pope who adopted as his motto *Pax Christi in Regno Christi*, who added to the Litanies of the Saints the invocation: "That Thou wouldst vouchsafe to recall all wanderers to the unity of the Church and to lead all unbelievers to the light of the Gospel," is, indeed, the *Pontifex Missionum*, the Pope of Missions, as he was called on the commemorative medals distributed to the pilgrims who went to Rome in the Holy Year.

## CONTEMPLATIVE PRAYER

By \* \* \*

### III. *In lumine tuo videbimus lumen.*

WE have now to consider St. John's teaching on the beginnings of contemplative prayer, considered solely as prayer, and not in its purgative aspect. It is a subject that has often been discussed, and not seldom entirely divorced from its connexion with the purifying night—to the great detriment of St. John's doctrine, for it is only by recognizing clearly what the active, human effort can do and must do—in its proper sphere—that we are in a position to appreciate what it cannot do, and what God does in its stead for the soul.

We are fortunate enough to possess three separate and full accounts of the birth of contemplative prayer, in three different books and in three different contexts. In *The Ascent of Mount Carmel* this prayer is regarded as one of the consequences of the active purgation of the soul, in *The Dark Night* it is one of the causes of its passive purgation, in *The Living Flame* it is discussed primarily with regard to the confessor's conduct towards a soul which is being raised to contemplation. These three long passages should be most carefully and repeatedly read and pondered by all who would form a just idea of the Saint's teaching. When thus compared one with another the resemblances of order of doctrine and of phraseology are most striking, as will appear from the extracts to be given. It is beyond a doubt—it is *lucē clarius*—that the same kind of prayer is in question in all three passages, and that this is supernatural, infused contemplation. I now propose to take St. John's teaching step by step.

A condition *sine qua non*, at least ordinarily, is detachment, as complete as possible, from all sinful, vain, and worldly desires. This must never be forgotten

(as it sometimes is) by any who consider St. John's mystical teaching. He has been reproached by some for the remorseless, almost fierce, logic of his doctrine of detachment, and viewed askance by others for opening the door of contemplation too easily and too wide. Neither aspect of his teaching should be neglected, and as we shall now be concerned chiefly with what he has to say on contemplative prayer, it is well to repeat that the stern (but wholly evangelical) exhortation of *The Ascent* is assumed throughout as a background. Renunciation is the theme of the one book; it is there, less explicitly but no less really, in the others. In *The Dark Night* we are told that those enter sooner upon the night of sense (the first stage of contemplation) who: "correct more quickly their worldly desires, which is necessary in order to begin to enter the blessed night of sense."<sup>1</sup> In *The Living Flame* St. John says that it is necessary for the senses and desires to be accustomed to good things: "that they may be detached from the world" and that "when this is in some degree effected" God begins to introduce them to contemplation.<sup>2</sup>

Those who are engaged in this active mortification of desire and sense, and who are consistently throughout the books called "beginners," are assumed to be earnestly practising discursive prayer, or, as St. John frequently calls it from its most typical form, meditation. That this "meditation" includes all discursive, perceptible action of intellect and will is clear enough. It is referred to as "the acts and exercises of the understanding, memory and will . . . [working] discursively—which is going from one subject to another"; we read of the soul finding "help in affections and knowledge"; of "discursive acts and meditation" or "divers distinct and separated acts" or "acts directed by particular knowledge" of religious truths.<sup>3</sup>

The immediate successor to this discursive prayer is contemplation. St. John is quite clear on this point. The "state of meditation and of sense" is contrasted

<sup>1</sup> DN, I, viii. 36.

<sup>2</sup> LF, 78.

<sup>3</sup> MC, II, xiii. 119; DN, I, x. 44; LF, 78, 80, 91.

with the "state of contemplation and of the spirit,"<sup>4</sup> and between the two there is no No Man's Land; this is proved by a *reductio ad absurdum*:

For having ceased from meditation, wherein the soul acts discursively . . . and contemplation not yet [having been] attained to . . . every act of the worship of God must of necessity fail<sup>5</sup>

which would be unthinkable.

The same doctrine is found in *The Dark Night*, where he speaks of:

The state of contemplation, that is, when it [the soul] advances from meditation, God drawing the soul from meditation to contemplation.<sup>6</sup>

And in *The Living Flame* he says that the soul must not, now that it is in: "The state of contemplation . . . recur to its previous meditation."<sup>7</sup>

But this prayer is not something that comes only to the perfect. It is the sign and cause of a soul's leaving the class of beginners for that of the proficient,<sup>8</sup> when the purgative way is exchanged for the illuminative:

In general, there elapses no great length of time after [souls] have begun [their spiritual course] before they enter the night of sense.<sup>9</sup>

This night—it is contemplation—[is] common, and the lot of many: these are the beginners.<sup>10</sup>

<sup>4</sup> MC, II, xiii. 120. I have translated the Spanish of Gerardo, I, 151: "el estado de meditación y del sentido y . . . el de contemplación y del espíritu." Lewis has: "abandon the state of meditation for that of the way of spiritual contemplation." It is clear that meditation for St. John is the exact equivalent of discursive activity. His own practice as master of novices is seen in an interesting passage of the *Life*, by Père Bruno, O.C.D. (Pion, Paris, 1929), p. 102-3.

<sup>5</sup> MC, II, xiv. 125. Gerardo (I, 156) has for the last words: "faltarle hía necesariamente todo ejercicio acerca de Dios."

<sup>6</sup> DN, I, ix. 41. Gerardo (II, 31): "estado de contemplación, que es cuand sale [i.e., the soul] del discurso á estado de aprovechados."

<sup>7</sup> LF, 82.

<sup>8</sup> St. John's word for beginners is "principiantes"; that translated "proficients" is "aprovechados."

<sup>9</sup> DN, I, viii. 36.

<sup>10</sup> DN, I, viii. 33-4. Gerardo (II, 25-6): "esta noche que decimos ser la contemplación . . . es común." We are not now immediately concerned with the vexed question of the "normality" of the contemplative vocation, but it is worth noting



[When detachment] is in some degree effected God begins at once to introduce the soul into the state of contemplation, and that very quickly, especially religious [St. John has in mind Carmelites of the Reform] because these, having renounced the world, quickly fashion their senses and desires according to God; they have therefore to pass at once from meditation to contemplation.<sup>11</sup>

That the prayer described in *The Dark Night* and *The Living Flame* is mystical, supernatural contemplation has never seriously been questioned. It is a prayer which is not elicited or acquired, but "received," "given" or "infused." A comparison with the relevant passages in *The Ascent* shows beyond all doubt that the prayer described there is the same:

When this state [of peaceful attendance upon God] is attained to, meditation ceases and the faculties labour no more; for then we may rather say, that intelligence and sweetness are wrought in the soul, and that it itself abstains from every effort, except only that it attends lovingly upon God, without any desire to feel or see anything further than to be in the hands of God, Who now communicates Himself to the soul, thus passive, as the light of the sun to him whose eyes are open. . . . For thus little by little, and most rapidly, will the divine tranquillity and peace, from this marvellous and deep knowledge of God . . . be infused into his soul.<sup>12</sup>

that a text of capital importance in this connexion (the last paragraph of *The Dark Night*, I, ix.) is utterly different in Gerardo even from the 1924 edition of Lewis. For the sentence "God does not raise, &c. . . ." he reads: "porque no á todos los que se ejercitan de proposito en el camino del espiritu lleva Dios á contemplación ni aun á la mitad: el por qué, él lo sabe." Here quite clearly St. John is giving a fact, not a principle of mystical theology, and with the fact all will agree.

<sup>11</sup> LF, 78. Gerardo for the last eleven words has "y passan su ejercicio al espiritu, obrando Dios en ellos." That is: "and change their [discursive] prayer to [one in] the spirit, GOD WORKING IN THEM."

<sup>12</sup> MC, II, xv. 132-3. I chose this important extract and wrote the comment in the text before I had the critical edition. This, for the words "Who now communicates . . . open" has "en lo cual pasivamente se le comunica Dios así como al que tiene los ojos abiertos, que pasivamente sin hacer él más que tenerlos abiertos se le comunica la luz." The words in italics ("to whom the light is communicated passively without their doing anything more than keep their eyes open") is printed by Gerardo, though he refuses to pronounce finally on its authenticity in default of sufficient MS. evidence. In any case, it is St. John's doctrine.

If this be not supernatural, "infused" contemplation, what is? Exactly the same language is used in *The Dark Night*, where the Saint, as all agree, is treating of the passive purification of the senses:

For by not hindering the operation of infused contemplation, to which God is now admitting it, the soul is refreshed in peaceful abundance, and set on fire with the spirit of love, which this contemplation, dim and secret, induces and establishes within it. . . . Contemplation is nothing else but a secret, peaceful and loving infusion of God.<sup>13</sup>

Still more explicitly in *The Living Flame*:

As all the natural operations of the soul, which are within its control, depend on the senses only [St. John here includes what he calls the interior senses] it follows that God is now working in a special manner in this state, that it is He that infuses and teaches, that the soul is the recipient on which He bestows spiritual blessings by contemplation, the knowledge and the love of Himself together . . . for He is now secretly and quietly infusing wisdom into the soul, together with the loving knowledge of Himself. . . . I have already said, that to contemplate is to receive, and it is impossible to receive the highest wisdom, that is contemplation, otherwise than in a silent spirit. . . . In the matter of infused contemplation, it is not necessary at all for the soul to have distinct knowledge, or to form many discursive acts, because God Himself is then communicating to it loving knowledge, which is at the same time heat and light.<sup>14</sup>

I have given this marvellous passage at length, because an appreciation of the teaching contained in it is essential to a proper understanding of St. John's doctrine. The key-words, surely, are "secretly," "infusing" and "receive."

<sup>13</sup> DN, I, x. 48. On this passage, too, the critical edition is of extreme interest. Where I have printed dots there occurs, even in the 1924 English reprint, an instruction on meditation modifying what St. John had previously said. This Gerardo rejects as certainly spurious.

<sup>14</sup> LF, 78, 79, 80, 90, 91. This is still more lucid and compelling in the original, e.g., Gerardo, II, 445-6: "Dios en este estado es el agente, y el alma es la paciente; porque ella sólo se ha como el que recibe y como en quien se hace, y Dios como el que da y como el que en ella hace." (In this state God is the agent and the soul is the patient; for she does but behave herself as one who receives and in whom an effect is wrought, and God is in the position of one who gives and the one who works in her.)

This prayer is not something entirely abnormal, nor is it merely momentary, nor is it a sudden lightning-flash. St. John repeats with insistence his significant metaphor from sunlight and from the sunrise: this supernatural light is always shining upon our souls; we have only to remove the film that covers our soul's eye, and the light will stream in:

God communicates Himself to the soul, thus passive, as the light of the sun to him whose eyes are open. . . . This light is ever ready to be communicated to the soul, but does not flow in, because of the forms and veils of the creature which enfold and embarrass the soul. Take away these hindrances and coverings . . . and the soul in detachment and purity of spirit will then, being pure and simple, be transfigured in the pure and sincere divine Wisdom who is the Son of God. For then that which is natural having failed, that which is divine flows supernaturally into the enamoured soul; for God leaves it not empty without filling it.<sup>15</sup>

This doctrine is repeated in *The Living Flame* in a passage of magnificent eloquence:

Provided [the soul] abide in the self-denial of poverty of spirit . . . it is impossible (according to the course of the divine goodness and mercy) that God will not perform His own work, yea, more impossible than that the sun should not shine in a clear and cloudless sky. As the sun rising in the morning enters the house if the windows are open, so God, the unsleeping keeper of Israel, enters the emptied soul and fills it with good things. God is, like the sun, above our souls and ready to enter within them.<sup>16</sup>

These passages, doubtless, carry with them recollections from the eagle flights of St. John himself, but their context is the beginning of contemplative prayer, and the characteristic of his teaching is to regard contemplation *a parte Dei*. The blaze of light is there always, but film after film may be torn from the eye.

Let us go back to the beginning and consider some details. Although the figures of light and heat recur,

<sup>15</sup> MC, II, xv. 132-3. For the last clause Gerardo (I, 156) has a far more emphatic one: "para que no se dé vacío en la naturaleza" (for a vacuum is found nowhere in Nature).

<sup>16</sup> LF, 88-9. The words "according to the course of the divine goodness and mercy" are omitted from the critical text. They are clearly a gloss. The Spanish of the last sentence is: "Dios está como el sol sobre las almas para comunicarse a ellas" (Gerardo, II, 453).

St. John is insistent that there need not be anything either directly or reflexly perceptible in contemplation, which is "of greater delicacy, interior, and less cognizable by the senses."<sup>17</sup> At least in the beginning it is "as it were, imperceptible, because it is then wont to be . . . most subtle and delicate, and as it were unfelt."<sup>18</sup>

It is:

At times so subtle and delicate—particularly when most pure, simple, perfect, spiritual and interior—that the soul, though in the practice of it, is not observant or conscious of it. This is the case when that knowledge is most pure, clear and simple, which is when it enters into a soul most pure and detached.<sup>19</sup>

This passage is followed by a simile taken from a ray of sunlight, which is the more apparent in proportion to the impurity of the atmosphere across which it falls:

Sometimes, indeed—when it is most pure—it creates darkness . . . for it is most certain, according to Aristotle and theologians, that the more pure and sublime the divine light is, the more obscure it is to our understanding.<sup>20</sup>

Exactly the same teaching is repeated in *The Dark Night*, where St. John speaks of:

The commencement of contemplation, dim and dry to the senses. This contemplation is (in general) secret, and unknown to him who is admitted to it.<sup>21</sup>

Still more clearly:

This food is so delicate that, in general, it eludes our perception if we make any special effort to feel it. . . . It is like the air which vanishes when we shut our hands to grasp it.<sup>22</sup>

And in *The Living Flame*:

As the knowledge [given by infused contemplation] is general and dim—the understanding being unable to conceive distinctly what it understands—so the will also loves generally and indistinctly.<sup>23</sup>

<sup>17</sup> MC, II, xii. 116.

<sup>18</sup> MC, II, xii. 120.

<sup>19</sup> MC, II, xiv. 126. After "simple" the critical edition has "y perfecta."

<sup>20</sup> MC, II, xiv. 127, 130.

<sup>21</sup> DN, I, ix. 40.

<sup>22</sup> DN, I, ix. 41.

<sup>23</sup> LF, 91.

And :

God Himself is carrying it [the soul] in His arms, and thus it happens that it is not aware that it is advancing. . . . If this work be invisible, that is nothing strange, for the work of God in the soul is not cognisable by sense, because silently wrought.<sup>24</sup>

From all these passages, it may with all hesitation be suggested that St. John conceives of the light of contemplation as apprehended in various ways. It may (especially at the beginning) be "dim" and "dry"; it may be apprehended as supernatural light—this is the "felt presence" of God; it may be apprehended as darkness—this is the "felt absence" of God; or it may once more, when it falls in all its purity upon a pure soul, be unobserved.

Here again the words of an individual will be a better comment on St. John than any theorizing. A religious Superior of experience, who was good enough to read these pages, observed upon this paragraph :

When I was reading your words about the darkness I thought something like this. Is it not darkness also because the soul does not know (1) what is being done, (2) that *anything* is being done? If the soul *knew*, it seems to me it would be light. I mean this knowledge would be sufficient light for it to be at least not darkness. This is why I think [it is true to say] "the soul knows all is well at least for a while"—that the darkness returns is proof that the work is carried out in the dark always—the light is the arrival! Contemplation is the night, for how can we receive of God except *we* (the ego I mean) be bound by the silence of all except Him—absolutely stripped of all that is us? The light is the *effect of contemplation*—"This night is contemplation"—am I right in saying this?

But at the present moment we are concerned with the first beginnings. If this contemplation be "unknown to him who is admitted to it" how can the soul, or its adviser, distinguish between the night of sense and an inability to pray arising from temperament, culpable neglect, or ordinary dryness? This is a point of vital importance, and St. John's answer, though foreshadowed by some of his mediæval predecessors, is clearer than that of any other theologian before him, and is one of his greatest practical contributions to the science of mystical theology. It should be premised that he

<sup>24</sup> LF, 106.

assumes that the decision will as a rule not be left to the soul itself, but will depend upon a director.

He gives two main criteria. The first, assumed throughout, is that the soul, so far as in it lies, has given itself utterly to God, and that the director is aware of its sincerity and general character. Such souls must:

Have withdrawn their affections from the things of this world, and gained a certain spiritual strength in God, whereby they in some measure curb their love of the creature, and are able, for the love of God, to carry a slight burden of dryness.<sup>25</sup>

Any impression of gentleness in the phraseology here is corrected in *The Living Flame*, where we are told the soul must:

Be detached from all particular knowledge, from every desire and inclination of sense; [it must] abide in the self-denial of poverty of spirit.<sup>26</sup>

The second criterion is his celebrated list of signs, given *in extenso* both in *The Ascent* and in *The Dark Night*.<sup>27</sup> These two lists, though substantially the same, have differences caused by the different scope of the two treatises. In *The Ascent*, the problem is to discover when all activity of the senses must cease; in *The Dark Night*, it is to discover when the passive purification has begun. Here are the three signs as given in *The Ascent*:

(1) When [the person concerned] finds that he cannot meditate nor exert his imagination. . . .

(2) When he sees that he has no inclination to fix the imagination or the senses on particular objects, exterior or interior. . . .

(3) The third sign is the most certain of the three, namely, when the soul delights to be alone, waiting lovingly on God.

And he goes on to say that this distinguishes the beginning of contemplation from illness or melancholy. With regard to the second sign it is perhaps well to point out that St. John has no intention of excluding from true contemplative prayer those whose imagination distracts them, even with the most alluring or engrossing thoughts. The point is that they must not be restless in thinking of divine things because they *wish to give*

<sup>25</sup> DN, I, viii. 35.

<sup>26</sup> LF, 88.

<sup>27</sup> MC, II, xii. 119; DN, I, ix. 37.



*their whole attention* to thinking of something else. This is often a most difficult point to make in practice, not the less so because it is valid to some degree for every kind of prayer, even the lowest, but the soul who has a tolerably good judgment will perceive the difference. Here is a concrete example:

Yet if [thoughts and words are] dispensed with for more than a few moments at a time the soul seems to be distracted and is tempted to return to thoughts and words simply to avoid distractions. But is the soul really distracted even though aware of all sorts of indeliberate imaginations during this silent pause?<sup>28</sup>

Now let us consider the signs in *The Dark Night*. The order is changed:

(1) The first is this: when we find no comfort in the things of God, and none also in created things. . . .

(2) The second test and condition of this purgation [is] that the memory dwells ordinarily upon God with a painful anxiety and carefulness, the soul thinks it is not serving God, but going backwards. . . .

(3) The third sign is inability to meditate and make reflections, and to excite the imagination as before.

To these signs St. John adds implicitly a fourth, which is not without its importance. His sane Aristotelian philosophy, translated from the natural to the supernatural order, taught that as a general rule:

Whenever a soul receives a fresh spiritual grace it receives it with pleasure, at least in spirit . . . otherwise its profiting would be miraculous.<sup>29</sup>

Hence:

Though the penitent have no particular comfort in God distinctly apprehended, though he does not make distinct acts of love, he does find more comfort in Him in that general, secret and dim infusion than if he were under the influence of distinct acts of knowledge.<sup>30</sup>

When once it is clear that the soul must leave discursive prayer and (which is the same thing in St. John's scheme) is entering the passive night of sense, it is important for it to have a clear idea what its prayer should be. St. John recurs frequently to this point, and gives detailed instruction. A careful reader will not fail to remark how surely he avoids any

<sup>28</sup> Private letter.

<sup>29</sup> MC, II, xiv. 122.

<sup>30</sup> LF, 92.

suggestion either of Quietism or of discursive activity, though it is well to remember that here, as elsewhere in theology, it is only on paper or to the spectator from without that the path of orthodoxy seems to cross a tight-rope. In practice, the Christian and the contemplative, guided by the Church and the Holy Spirit, pass by the danger without being aware of its existence. In the particular case of contemplative prayer the necessary distinctions, simple in practice, are not so easy to make verbally, and no careless and easy phrases will do for our use, but we can gain some suggestion of the truth by saying that in this early stage of contemplation the soul's part consists in actively receiving—receiving, that is, as a free agent receives. In the following extracts I have ventured to draw attention to the words implying activity and passivity on the soul's part :

Such a soul [writes the Saint] betaking itself to prayer . . . like a man with water before him . . . drinks sweetly without effort . . . and the moment such a soul PLACES ITSELF in the presence of God, it MAKES AN ACT of knowledge, confused, loving, peaceful and tranquil, wherein it DRINKS IN wisdom, love and sweetness.<sup>31</sup>

It must, of course, be remembered in all these passages that the "sweetness" is not perceptible to the natural senses, but to the spirit.

Again :

Let him learn to remain in LOVING ATTENTION to God, in the QUIET of his understanding, though he may seem to be doing nothing. For thus little by little, and most rapidly, will the divine tranquillity and peace . . . BE INFUSED into his soul.<sup>32</sup>

And in *The Dark Night* :

All they have to do is to KEEP THEIR SOUL FREE, unembarrassed and AT REST from all thoughts and all knowledge . . . contenting themselves with DIRECTING THEIR ATTENTION lovingly and calmly towards God; and all this without anxiety or effort, or immoderate desire to feel and taste His presence.<sup>33</sup>

And in *The Living Flame* :

The soul must then be LOVINGLY INTENT upon God . . . it must be as it were PASSIVE, MAKING NO EFFORTS OF ITS OWN, purely, simply and lovingly intent

<sup>31</sup> MC, II, xiv. 122.

<sup>32</sup> MC, II, xv. 133.

<sup>33</sup> DN, I, ix. 46.

upon God, as a man who OPENS HIS EYES WITH LOVING ATTENTION.<sup>34</sup>

Must such a one ever return to discursive prayer? St. John twice answers this question, and his answers, superficially contradictory, are in fact perfectly consistent with each other. In *The Ascent*, where he is considering the first dawn of contemplation, he says:

It is not to be supposed that those who have begun to have this pure and loving knowledge are never to meditate again or attempt it. For in the beginning of their advancement the habit of this is not so perfect as that they should be able at pleasure to perform the acts of it. . . . It will be necessary to have recourse to reflections, until we attain to the habit of it in some degree of perfection.<sup>35</sup>

In the second answer, in *The Living Flame*, he has in mind a confessor dealing with one who is fully established in contemplative prayer, but capable of going backwards if misdirected. He says:

Under no circumstances whatever, either of time or place, is it lawful for the soul, now that it has begun to enter the state of contemplation, tranquil and simple, to recur to its previous meditation, or to cleave to spiritual sweetness.<sup>36</sup>

These passages are of particular importance as showing that for St. John contemplative prayer, though unattainable in the first instance with the grace common to all Christians, becomes habitual (a supernatural habit, of course) in the normal course of growth. This is a principle entirely consistent with all St. John's doctrine, and easily verifiable in practice, yet perpetually ignored by writers on these subjects who concentrate their attention on the phenomenal and abnormal results of prayer, and neglect its theological, supernatural nature. By so doing they are led either to deny that the prayer here described by St. John is infused, supernatural contemplation, or to make of it a degree betwixt and between "common" prayer and "mystical" prayer. But the growth from isolated acts to a habit can be

<sup>34</sup> LF, 80. The following is the Spanish of this important passage: "Habiéndose, como habemos dicho, pasivamente sin hacer de suyo diligencias, con la determinación y advertencia amorosa, simple y sencilla, como quien abre los ojos con advertencia de amor." The complete resemblance of this to the passage quoted above from *The Ascent* (II, xv. 132) will be noted.

<sup>35</sup> MC, II, xv. 131.

<sup>36</sup> LF, 82.

observed by the individual; here, for example, is the distinction made by one unaware that the very words were those of St. John. First of all:

I felt for the first time the total inadequacy of words in prayer and even paused now and again for a very short time IN A LOVING ATTENTION to God. But this was something quite exceptional so far.

But after a time:

I felt more and more the futility of thoughts and words in prayer. Mental prayer was ceasing to be an exercise and WAS BECOMING A STATE, if you understand what I mean.<sup>37</sup>

So much for St. John's teaching on the early stages of contemplative prayer.

I think that these extracts, which were chosen almost inevitably, with no hesitation and with no afterthoughts of doubt, will have conveyed to the reader the following conclusions:

- I. That the difference between discursive and contemplative prayer is one of kind, not of degree only.
- II. But that the transition takes place gradually, *sensim sine sensu*, as a dark night changes to the sunlight of morning.
- III. And that therefore contemplative prayer is often present before its presence can be deduced from signs, and still more before its presence is felt and realized beyond all doubt.

I may now be permitted to return to some of the thoughts expressed in the first of these articles, developing somewhat, but also repeating here and there. If we ask what method of prayer St. John suggests for those, who, in whatever circumstances, are called to a life of prayer which they hope in all humility will grow and be changed to contemplation, we can answer quite simply that he recommends no particular method. All his detailed instructions on prayer begin at the period in the soul's life when it is clear that it is being elevated to contemplation. Only then do his instructions regarding interior silence come into force. Before that, all his exhortations refer to renunciation and detachment, not to prayer. We must remember that he was writing for Carmelites

<sup>37</sup> Private letter.

of the Reform, and primarily for the Superior or the Director rather than for the aspiring soul; hence he assumes that his "ideal" soul will be quickly at the brink of contemplation. But in actual practice, outside the strictest and most retired religious orders, such will scarcely be the case at all frequently. The film will be slowed down, the days of St. John will become months, and between the first devout beginning and contemplation a whole set of degrees will appear which are blurred in St. John, and the process of simplification in prayer, which in the extracts given above seems almost instantaneous, will be gradual and lengthy.

And so, though in different cases one "method" of prayer may profit as well as another, and though few mistakes are more fatal than that of forcing on simplicity—for this would lead logically to Quietism, whose ultimate error was to deny God's part in separating to Himself the contemplative and giving His gift—yet it is clear that certain forms of prayer are logically and schematically nearer to contemplation than others, and a gradual progress of a soul in prayer and detachment might ordinarily be expected to follow some such order of advance. Thus the formal, set meditation, including a prolonged discursive employment of intellect and affections, is the furthest removed;<sup>38</sup> affective prayer, which dispenses with discursive activity of the reason and imagination, is nearer; bare, repeated acts of the will which take the form of resignation or acceptance or faith are nearer still, but even these are not of themselves contemplation. Finally, there is that prayer which is called "of simplicity" or "simple regard" or "loving attention." Over the precise label to be attached to this a considerable controversy has been maintained in recent years, partly because an altogether disproportionate attention has been given to an incidental passage in St. Teresa.<sup>39</sup> If St. John's principles and experience are borne in mind a judgment is not hard to make. A case of this prayer in the concrete may be either not contemplative, or a mixture of contemplation and

<sup>38</sup> Logically and schematically only, be it understood. Set and formal meditation, under the guidance of the Holy Ghost, can in the individual pass gradually into contemplation without deliberate and methodical simplification.

<sup>39</sup> The reference is to St. Teresa, *Way of Perfection*, c. xxix.

ordinary prayer, or wholly contemplative. That is to say, those who practise it may either still be making formal acts of an extremely simple nature, or they may be in the phase when contemplation has begun but is not yet a habit, or they may be habitual (though perhaps unconscious) contemplatives, for in these last the will is in action, but divorced from all reflection and feeling. In the abstract, I am disposed to think that every first-hand, personal, description of such a prayer is written by a contemplative.

In practice, then, it may be suggested that those souls who are called to contemplation outside the strictly secluded "contemplative" orders approach contemplative prayer after a course of years, during which their prayer simplifies itself *sensim sine sensu* under the guidance of the Holy Spirit. Compared with this Guide, all theoretical methods are useless and may be a positive hindrance. Reluctance to quit a lower form of prayer is a much more healthy sign than a desire to do so. But it is of importance to remember that in St. John's scheme there is a definite and crucial period of transition between essentially contemplative and essentially non-contemplative prayer, and that, without of necessity any phenomena of rapture or suspension of the faculties, the contemplative, when fully past the transition, is aware, at least from time to time, that his prayer is made "in" him rather than "by" him.

I have endeavoured, in these pages, to put the teaching of St. John clearly before the reader, with as little comment as possible. I cannot do better, in closing, than to quote two passages from *The Living Flame*, of which one does not appear in the English translation, while the other is there given (and has already been quoted in part) in a less emphatic form than in the Spanish text. Taken together, they seem to me to sum up St. John's doctrine, the one giving the theological, theoretical basis, the other a direct appeal for faith and sacrifice. St. John, it seems to me, has a message of extraordinary simplicity and sublimity to give us—a message as old as the gospel, but always new to mankind, which draws down to its own level the sublime things of God. He tells us that we have within us as Christians the germ of a full supernatural life, which can grow in us till it absorbs and supersedes all the merely human



powers of the soul—a full supernatural life, not merely a natural life directed towards a supernatural end. And, precisely because this life is supernatural, it exceeds the natural powers to produce and eludes the natural powers of perception. By his disregard of all merely bodily, sensible phenomena St. John ennobles contemplation, widens its scope, and makes it, indeed, the life of the Christian made perfect.

The first of these extracts, as will be realized, is of considerable theological importance. I must beg the reader's indulgence for my halting translation. St. John has been describing the loving attention necessary for contemplation :

It is fitting that he who receives should adapt himself to the manner of acting of that which he receives, in order that he may receive it and retain it as it is given. For, as philosophers say, everything that is received exists in the recipient according to the mode of being or acting of the latter.<sup>40</sup> Whence it is clear that if the soul at this time does not cease from its natural, active mode of acting, it will not receive that gift [contemplation] in any way but in the natural way, and so will receive it only to remain still with its natural mode of acting; for the supernatural does not fit into the natural mode of acting, nor has it anything to do with it. And so, absolutely, if the soul seeks then to operate of itself by holding itself in any other way than in a state of passive, loving attention, as I have said, quite passive and calm without exercising natural acts . . . it will put a hindrance in the way of the gifts which God is supernaturally communicating to it in loving knowledge.<sup>41</sup>

The second passage gives in brief St. John's counsel and encouragement for both director and contemplative. I have already quoted a version of part of this and called the reader's attention (it is a superfluous comment, I am sure) to its magnificent and lofty eloquence :

THIS [renunciation] IS WHAT THE SOUL HAS TO DO ON ITS PART, as the Son of God counselled when He said : "He who does not renounce all things that he hath, cannot be my disciple." And this is to be understood not only of the renunciation by the will of material and temporal things, but also of the disappropriation of spiritual

<sup>40</sup> St. John has in mind the scholastic axiom : *quidquid recipitur, secundum modum recipientis recipitur*.

<sup>41</sup> Gerardo, II, 447. For the connection of such passages as this with the Thomist doctrine of the gifts of the Holy Ghost, see Garrigou-Lagrange, op. cit., 338 foll., who, however, does not quote this extract.

things, which includes the poverty of spirit wherein, so the Son of God tells us, beatitude consists. And if the soul in this way being free from all things, when it reaches freedom and disappropriation, WHICH IS (as I have said) WHAT THE SOUL HAS IT IN ITS POWER TO DO—it is impossible, when it does its part, that GOD SHOULD FAIL TO DO HIS PART IN COMMUNICATING HIMSELF TO IT, at least in secret and in silence. It is more impossible that the sun should fail to shine in a clear and open space. As, then, the rising sun enters thy house, if thou openest the shutter, so God, who in keeping Israel neither slumbers nor sleeps, will enter into the soul which is empty and will fill it with divine gifts. . . . Let those who guide them be content to dispose these souls for this, according to evangelical perfection, which consists in detachment and emptiness of spirit. Let them not seek to pass beyond this to the building, for that is the work of the Father of Light alone, from whence descends every good and perfect gift, for except the Lord, as David saith, build the house, their labour is but lost that build it.<sup>42</sup>

<sup>42</sup> Gerardo, II, 453. I have again ventured to print the important phrases in capitals.

# The PRIEST'S LIFE IN ITS ENVIRONMENT TO-DAY

## VI. EXERCISE FOR HEALTH.

By A. ST. G. HUGGETT, D.Sc., Ph.D., M.B., B.S.

Reader in Pharmacology, School of Medicine, The University of Leeds.

**I**T is a rather extraordinary fact that if one reads Leviticus we find that the things a priest must or must not do bear little or no relation to the physical well-being of his body. It is considered, but mainly where it is affected by his morals. The precepts enjoined in Leviticus are directed to spiritual rather than material welfare. In fact, the widespread belief that spiritual and moral improvement may be aided by physical well-being as apart from the absence of bad health is relatively modern. Like all modern notions the material welfare of the body is tending to be considered to excess. This is shown by the existence of large numbers of gymnasia in Germany and America, a cult of sport originating in England but carried to extremes abroad.

The belief that the body is aided to greater degrees of fitness by some form of exercise has not gained the hold on the world which it has obtained without the aid of truth. The idea that the mental condition can be maintained at a high standard of excellence by attending to the physical well-being is not new. We see it exemplified in the games of the Greek revived in modern times under the name of Olympic Games. Still more so it is maintained in the Rule of St. Benedict in which exercise is obtained by regular manual labour every day.

Muscular exercise in the medical sense of the word strictly means any muscular contraction. It can therefore be of any degree. It is divisible, however, into two main types—moderate and severe. The former, as it would appear, is capable of being maintained for long periods of time. Severe exercise, however, is definitely limited because it is being carried out beyond the

immediate resources of the body, and all the time the body is running into oxygen debt. This type of exertion is therefore brief, and when finished is followed by the period of reparations. This period in a body of strong constitution does no harm, but in the senile may lead to physical bankruptcy.

Another classification of exercise would take account of the muscles involved. The severest types undoubtedly involve nearly all the muscles of the body (seventy-five per cent. at the most). Such are rowing and swimming. Less severe types involve certain muscles and only for certain periods, namely football and running. Then in golf and walking we have less strenuous exertion. Again, exercise for one man may be nothing to the ordinary man. An elderly man may find walking up and down stairs severe, and the invalid, newly arisen from a couch of sickness, is laid low by a crawl round the room. It is obvious, therefore, that exercise is of all degrees and must be considered in relation to the subject.

When muscular exertion takes place in the body it involves not merely the contraction and use of the muscles, but also the co-operation in that muscular effort of every other system in the body, the brain, the nerves, the heart, the blood vessels, the lungs and even the kidneys.

To grasp the rationale of this co-operative effort let us begin at the muscular system. When any muscle contracts it utilizes its energy stores. This power stored in the muscles may be used for the performance of work, such as: walking, running, lifting the body upstairs, or any other type of exertion. It may, however, be dissipated in fruitless effort to overcome some immobile obstacle, in which case the energy is wasted as heat. The physicist and chemist will here recognize the application of the Law of the Conservation of Energy. The usual result of muscular effort in the body is two-fold, both performance of work, and also the production of heat, as is known when the exercise is excessive.

This energy comes from the chemical oxidation within the body of foodstuffs put into the muscles for this purpose. These foodstuffs are either farinaceous materials or fatty materials, usually both. If we wish to utilize

our stores of fat and get rid of them by burning them away, steady exercise is one of the best methods.

This muscular effort has consequently resulted in two things: a liberation of energy and the formation of certain waste bye-products. These must be removed and if not so removed accumulate and produce a gradual paralysis of the muscles, which we know by the name of fatigue. This removal of the waste bye-products from the muscles is performed by the blood flow which markedly increases in bulk and velocity to the particular muscles contracting. The waste products are carried to the lungs, where the volatile carbon dioxide is removed and to the kidneys where the soluble materials are discharged. This discharge of waste products in exercise from muscles through the kidneys involves a collateral loss of other materials, either by simultaneous oxidations or chemical neutralization or by excretion. These other materials are sometimes harmful and produce ailments or minor symptoms which very often are distressing, and which are alleviated by exercise. Everyone knows how muscular stiffness, muscular rheumatism and lumbago are often relieved by exercise or walking about. Whatever their cause may be, excessive oxidation in the tissues induced by contractions of the muscles or by medical treatment will relieve the condition in many cases.

The factor which determines the limits of exercise more than any other is the oxygen supply to the muscles. This is derived from the external air by respiring. We have got a certain limited power of exercising without oxygen but it involves, as has been stated, the creation of an oxygen debt to be repaid later in terms of oxygen, the only true currency of the body. The power tissues have of getting into oxygen debt varies, and is great in muscles and almost negligible in the brain. Oxygen is, therefore, essential for continued life in humans and almost essential for muscular exercise. In other words the limits of exercise are set by the supply of oxygen available. The oxygen of the air is continuous with that of the lungs through the mouth and windpipe till it comes into intimate relation with the blood in the lungs. The quantity which passes into the blood now depends on one factor only, namely the pressure or activity of the actual gas within the alveoli of the lungs.

This can be increased by taking in air forcibly by deeper and quicker movements of the chest, or, in extreme conditions, by breathing pure oxygen. The reverse effect is illustrated by the difficulty of taking exercise at extremes of rarefied air, such as was shown by the difficulties encountered in the Everest and other Himalayan expeditions. Here five minutes' rest was required to accumulate oxygen to take a single step upwards.

The oxygen is carried in the blood by a chemical compound of wonderful properties known as hæmoglobin. This substance very readily liberates its oxygen where it is required in the tissues and very readily picks up a fresh supply in passing through the lungs. The amount of the gas carried from the lungs to the muscles and other parts of the body depends merely upon the quantity of hæmoglobin passing through the lungs. In other words, the quicker the blood flow through the lungs the greater the quantity of oxygen transported to the tissues. Now this flow of blood through the lungs depends upon the power and frequency of the contraction of the heart. The heart is a double pump, the right-hand half pumping blood from the veins to the lungs, and the left half pumping blood from the lungs to the arteries and tissues of the body. The heart beats more strongly and more rapidly in muscular exercise for a number of reasons. First, hot blood from the hot muscles warms the heart, and the warmer a heart the quicker it beats. Second, the muscles themselves when contracting squeeze out blood from their blood vessels, and forcibly drive it through the veins and into the heart. Consequently the heart gets dilated by blood being pumped into it. The more blood there is pumped into the heart the more can be pumped out by it. Further, when so dilated by this muscular pumping action the heart accelerates, with the result that it not only pumps out more blood at each beat, but also beats more frequently in one minute and so drives blood through the arteries and through the lungs at a higher velocity. In other words a big increase occurs in the quantities of the blood and hæmoglobin passing through the lung in any one time, and so more oxygen can be picked up and carried to the muscles to liberate more energy. The mechanism by which the heart accelerates when the inflow has reached a maximum and so still further increases the pumping action is a



nervous reflex called forth by this same dilation of the heart by this big inflow. It is an exquisite instance of the delicacy of the adjustments by which the body is controlled, and it is difficult to believe it is fortuitous and not an instance of design.

It is clear, therefore, that the efficiency of muscular exercise depends on the oxygen supply to the muscles. This in turn is directly related to the pressure or head of oxygen which we can build up in the lungs. This determines the amount of oxygen which the blood can pick up in the lungs. Further, this amount can be increased by increasing the amount of blood transfusing the lungs. This is dependent on the output of the heart pump. This brings us back to the amount coming in which completes our circle, since the amount coming in is directly dependent upon the activity of the muscles.

This is one part of the story of the adaptation of the normal healthy body to provide for the requirements of the muscles in exercise. Let us follow the blood from the lungs with its fresh load of oxygen. It goes indiscriminately to all the small vascular capillaries of the body. But some—those of the contracting muscles—require it more than others. Again we find the same delicate adaptation to provide for emergencies as we saw in the heart. The capillaries of the active muscles are caused to enlarge immensely—five and ten-fold—by two factors. The first is the rise of temperature in the muscles due to the heat formed by the same oxidative changes which supply the energy for the muscle contractions. The second factor is those same waste products formed by the muscles and capillaries which the blood carries off to the kidneys and lungs for discharge to the exterior. They thus have the direct action of enlarging the blood vessels and increasing the flow of fresh oxygenated blood to those very same muscles requiring the extra oxygen by reason of their contractions.

There is still another change which occurs in the muscles due to those same factors, namely, heat and waste products. Just as acids poured upon chalk or marble cause an evolution of gaseous carbon dioxide, so also do heat and these acidic waste products cause the hæmoglobin of the blood to throw off its oxygen into the muscles more readily than it would do otherwise. Again, the greater the demand the greater the efficiency

of the supply; not one, but several, devices existing and acting to the same end, namely, supplying oxygen to the contracting muscles.

It is now necessary to look into one of the more obvious results in the body of muscular exercise, namely, the breathlessness.

Everyone knows that if exercise is too violent it involves breathlessness and panting. This is worse if one is out of training. As has been noted, the chief waste product is volatile carbon dioxide. This is excreted by the lungs. The rate at which it is excreted is dependent upon the rate at which it is carried by the blood to the lungs. This in turn depends, as has been shown, upon the extent of the muscular contraction. So therefore the muscles determine both rate at which carbon dioxide is formed and the rate at which it is carried to the lungs. Once in the lungs its removal from the blood to the air depends directly upon the depth and rate of the respiratory movements, and these are determined by the brain. The portion of brain concerned is called the respiratory centre, and is one of the most primitive parts of our nervous system. Its most important property is that it is directly stimulated by the carbon dioxide and other acid waste products of muscular exercise, and when so excited the movement of respiration become excessive and the accelerated removal of carbon dioxide takes place. Again, the direct relation between the quantity of muscular waste products to be removed and the task of removal.

Another phase of exercise is the formation of perspiration. This is due to the heat formation occurring in proportion to the extent of the muscular contractions. The greater the heat formed the more the glands of the skin secrete moisture. This moisture evaporating cools the body and maintains its efficiency much as the radiator of a motor car throws off heat and supports the working of the car under optimistic conditions. Not only does perspiration cool the body but it also forms a medium for the further removal of deleterious waste products which tend to accumulate in the muscles, and to impair their efficiency and the proper working of the body.

One now comes to the most important portion of the whole scheme for co-ordinated exercise, namely, the co-ordinator or central nervous system. This is, of

course, for efficient muscular exercise a unit in the whole scheme by which the muscular system, the respiratory system, the cardio-vascular system and the excretory mechanism all work together for efficiency in exercise. No one set of organs alone can perform a bodily function. But the brain and spinal cord are together the most important factor from our point of view, since if exercise is to play its part in the formation of a *mens sana* a perfectly functioning nervous system in good training is the most necessary requirement of the *corpus sanum*.

Put shortly, the function of the brain in exercise is to co-ordinate all the other organs so as to obtain the maximum of efficiency in the performance.

Exercise is usually a voluntary effort. This voluntary effort originates in our brain. As a result impulses go from the brain by the nerves to the muscles causing them to contract. Simultaneously parallel nerve impulses go to the cardiac and vascular nerve centres in the lower parts of the brain. These cause a corresponding outflow of tonic nerve impulses to the blood vessels, as a result of which the pressure of blood in the arteries rises and it forces its way into the smallest capillary vessels of the body. Thus fresh oxygenated blood to be carried to all tissues in addition to the contracting muscles.

The quantity of blood going to the brain is directly related to the pressure in the arteries of the body, the higher the arterial pressure the more the blood reaching the brain. This action is normal and healthy, and only if our arteries are diseased will big rises of the blood pressure cause trouble. We are here discussing exercises for healthy people however.

A direct result of muscular exercise is the condition of the muscles. The size, the development and the tone of muscles are directly related to their usage. The tone and firmness are due to nervous impulses originating in the muscles themselves causing the brain to maintain a condition of readiness and alertness in the fibres so that they can respond to sudden calls upon their reserve power by an immediate response. Again, therefore, we have the brain as the co-ordinating mechanism controlling the readiness and ability of muscles to respond by sudden efforts to sudden demands of the body.

After this outline of normal physiological mechanism of exercise we are in a position to see its general effects.

In the first place its limits are set by the oxygen supply to the muscles themselves and the body as a whole. We do possess some small power of exercising without an adequate supply of oxygen for a limited time, but this involves a strain upon the brain, the lungs and the heart, and we gasp in the process. Now if we have been in training, as the athlete calls it, then the body can respond efficiently. The heart beats more powerfully because during years of forcible pumping it adapts itself and grows larger for the purpose. Further, our tissues if trained produce fewer waste products, yet the brain, heart and lungs respond well by causing a greater transport of oxygen from the exterior to the muscles. There is consequently a greater margin of safety between the amount of carbon dioxide and acid products required to produce the extra oxygen and the maximum limit of these products that can be produced in the body before it breaks down.

An extremely important factor is the one referred to already, that the brain depends for increases in its blood supply upon the rises of the blood pressure within the arteries. The brain is the organ of thinking, initiating movements, receiving stimuli and assessing their value and maintaining its muscles and other tissues in a healthy tonic state. To perform these duties it requires oxygen delivered to it at a high pressure, although it does not utilize much of it when it receives it. Now as we have been shown muscular exercise results in high blood pressures and good oxygenation of the blood. This means that in consequence of exercise the nutritional supply of the brain is improved and its functional capacity increased. In other words there is a direct relation between the exercise, the oxygen of the blood, the blood pressure and the cerebral capacity minute to minute. One is not suggesting that exercise converts a dolt into a genius, but that the general day to day variations in any given working nervous system may be improved within the limits for any one brain by physical training and keeping fit. The limits for different brains are, however, widely apart when it is a question of cerebral development and ultimate higher powers associated in common parlance with "brains."

It was mentioned how training engenders economical oxidation in the body and a decrease in the daily

production of waste products. One reason for this is that useless or abnormal materials are not allowed to accumulate, since they are either oxidized away on formation by the extra oxidation associated with muscular contraction, or they are removed by the kidneys and by the bowels to the exterior. Both these organs are stimulated to higher activity by muscular contraction of the body. Now if this detritus is allowed to accumulate it lowers body efficiency, and also undoubtedly causes minor ailments which may in some subjects come to be regarded and may even be major disabilities. Under such headings we can include some of the varieties of rheumatism, lumbago, indigestion, headaches, malaise and aggravation of heart disease.

We must also remember the point that was made at the beginning of this article, that the heart pumps more vigorously and in consequence has a definite task set it. A normal healthy heart can carry out duties without feeling any strain, but the heart is peculiarly prone to defects. These defects are of two types: serious, such as true heart disease, most commonly caused by rheumatic fever and diphtheria in early life, and what we may call subnormalities, since they cannot be classified as true diseases, though they may be after-results of fevers. Such are fatty and fibrous hearts. There is in all people a tendency to the third type of growth in the fourth and fifth decades of life. Everyone knows of the seven ages of man, but the three medical ages are less known. From birth to twenty one grows upwards, from twenty to forty one grows sideways, and from forty onwards one grows fore and aft. This last age is associated with a deposition of fat in the heart, around the heart and on the heart, and results in mechanical impediment of the heart's action, even in ordinary sedentary life. This shows itself when the body is called to respond to sudden muscular calls. If in training then this gross fat deposit is not present or is minimal, and therefore there is no impediment. The heart sometimes shows itself as fatty after a heavy meal when the mechanical action of a loaded stomach pressing upon it adds still more to the already impeded fatty heart, and what is called a heart attack follows, the subject complaining of palpitations and pain in the chest at the *præcordium*.



There are certain indirect benefits following from exercise in the open air. One is exposure to the sunlight. Sunlight contains ultra-violet rays, and these have a definite beneficial action on the body. This has been known for a long time, but it is now realized that some part of this is due to the synthesis of certain vitamins within the body and in part to the bactericidal action, and finally in some degree to a direct chemical action of the rays on the cells of the body analogous to their action upon the photographic plate (sunburn).

Exercise, as has been stated, falls into two classes, with and without extreme fatigue. Extreme fatigue and exhaustion call on the body reserves, and a young healthy subject can meet the demand, but the middle-aged man is put to a disadvantage which is unnecessary, and perhaps if he has a weak heart unwise. It is, therefore, a golden rule that exercise for health sake ought not to go to physical exhaustion, especially in middle age and extremes of age. Exercise can be carried out till fatigue is just achieved. If one is elderly let the sign of when to stop one's exercise be a muscular ache. The benefits of exercise are best got by a maintained level of co-ordinated contractions in the body muscles rather than by a sudden short spasm of violent gyration in one or a few groups of muscles.

The type of exertion is best left to the individual. Let it be something he is familiar with, and if he is attempting new exercises they ought to be less violent rather than more violent than what he is accustomed to in ordinary life or previous youth, but be maintained till his muscles ache.

For example, clerical students of the usual age should indulge in soccer, rugby, cricket and tennis or rowing according to circumstances. These types of exercise should be maintained regularly and frequently, otherwise the improvement in bodily health is not maintained. Opportunity should be provided for the exercise to have some stimulating effect on the interest of the mind. It must, therefore, be pleasurable, not painful. It must be such that the subject is keen to carry it out forcibly and actively, not in a lethargic manner. Walking is to many men a boring exercise, but if with clubs they wander three or four miles hitting pale pills they often develop pink faces which may be indicative of a good



open-air life. For that reason the competitive spirit ought to be encouraged—matches arranged and other such devices used to keep up the students' interest.

It is a mistake for the priest who has not been in the habit of exercising himself violently in early life to take up strenuous exercises later in life. For him a moderate degree of exertion maintained for one to three hours is indicated. This is best obtained by long country walks, a round of golf, tennis (doubles for preference), anything in fact which produces in him a healthful feeling of fatigue without prostration.

It has been one's endeavour to demonstrate what exercise does to the body and how the body adapts itself to new conditions, and what effect muscular movements has on the general fitness and health in the ordinary periods of the day. Further, one has tried to demonstrate that it raises the healthy individual from one level of good health to a higher level, and gives him a reserve which enables him to meet emergencies which may arise. We cannot adequately perform our spiritual exercises without also carrying out our physical exercises, since the body is not divisible into watertight compartments, one containing the mind and one the body. And, after all, if we are not gifted by God with great holiness or great mental ability we can at least perform our duties to the best of our abilities, *ad maiorem Dei gloriam*, and this is aided by keeping fit and healthy.

## HOMILETICS

BY THE VERY REV. EDWIN BONNEY,

Vice-President of Ushaw College.

*These sermon notes for the month of June have been put, as far as possible, into the form of Homilies, generally that of the Free or Rhetorical Homily, that they may serve as illustrations to an article on the Homily that it is hoped to publish shortly in the CLERGY REVIEW. The exhortatory part of the seventh of them—on Romans vi. 3-11—has been synthesised and adapted from a Homily of St. John Chrysostom on the passage, to afford an example of the method of the saint in the exhortations with which he regularly ends his explanations of Scripture.*

*Third Sunday after Pentecost (June 5th).*

*Epistle. I Peter v. 6-11.*

*Persecution To-day and Yesterday.*

This moving passage is one of the few contemporary records of how the first Christians were steeled to meet the persecution that faced all those who dared to follow Christ in those days. For when St. Peter wrote this, his first encyclical, to the Churches of Asia, Nero's persecution was at its height. It is difficult to-day to form even a faint idea of what that must have meant, when imprisonment—and such imprisonment—and torture, and treachery, and the momentary expectation of a hand on your shoulder, were not things to be read of in books and imagined but the everyday facts of life. No wonder St. Peter talks of a roaring lion, going about seeking whom he may devour.

But persecution did not cease with the days in which the Neophytes, to whom St. Peter wrote, lived and endured. Right through the history of the Church, the roaring lion has gone hither and thither, striving everywhere to tear the flock of the Shepherd. Even to-day, as we all well know, he is harrying Russia; and Mexico is still fainting from the grip of his fangs.

Even among ourselves; both as a body and individually, this work of the devil is unrelentingly pursued. There are words and phrases in English which simply reek of persecution—Orangemen, Protestant Alliance; Education for Catholic Children; Catholic Disabilities—are all sufficient evidence of that. And how many men and women are enduring, at this moment, in their everyday lives, much that is sheer persecution. How many have lost positions because they were Catholics, how many have been

disinherited or deserted by friends, or even starved, because they would not give up Christ or forsake His narrow way?

How then are the persecutions of to-day to be met? How are *we* to bear persecution, such persecution as may happen to any of us in greater or less degree? St. Peter tells us, too. We need:—

(1) *A humble confidence in God.* This is essential "Only in Him that strengtheneth me, can I do anything." And St. Peter reminds us to-day, as he reminded those Asiatic Christians 1,900 years ago, that God is Emmanuel—God with us; that the only way to inward peace is to leave all in His hands, "casting all your solicitude upon Him, for He hath care of you."

(2) *To be sober and watch.* We must have self-denial—"sobriety" as he calls it—that control of the senses and the lower self that makes a man master of himself, that trains him to such self-discipline that he can face anything in defence of the truth.

(3) *To be strong in faith.* Only for that in which a man believes wholeheartedly, can he bring himself to suffer.

(4) *A steady conviction, a firm hope of the reward to come,* when "the God of all grace, Who hath called us to His eternal glory in Christ Jesus, when we have suffered a little, will Himself perfect and confirm and establish us. To Him be glory for ever and ever. Amen."

*Gospel. Luke xv. 1-10.*

*Heart of Jesus, Rich in Mercy, Have Mercy on Us.*

The recent changes in the Liturgy that have made the Third Sunday after Pentecost the Sunday within the Octave of the Sacred Heart, have had one very happy result. They have associated the public celebration of the feast with one of the Gospels of the Good Shepherd. The other one is assigned to the Second Sunday after Easter and should be studied along with this. There Our Lord emphasizes the sacrifices He makes for the souls He loves; here He stresses the joy He feels at their repentance.

The Heart of Jesus, we must always remember, is still a human heart. Though the Sacred Humanity is risen and sits on the right hand of His Father, yet the heart that was formed from the flesh of the Virgin still drives the blood through His sacred veins, is still the force at the back of every emotion of His Humanity. Just then, as through every moment of those thirty-three years, the one desire of His Heart was the redemption of every soul that had drawn the breath of life from God's mouth, just as He went about, doing good to all and healing all, just as then He had compassion on the multitude, and was reproached with being the friend of sinners, so to-day the mercy of the Heart of Jesus is untiring, unbounded. He is still the Good Shepherd, who not only laid down His life for

the strayed sheep, but who is still seeking it, still raising it to His shoulders, still bearing it to its home.

So this parable of the Lost Sheep has always appealed to the common humanity in each of us, for it does not represent an exceptional case; it is not comfort merely for those who are aiming at high things, at perfection. Every one of us has strayed, and every one of us may lose himself again at any moment: and the feeling that Our Lord's feet are always following us, that His arms are outstretched to lift us, His shoulders to bear us, His Heart to receive us, is the reason that has made the figure of the Good Shepherd the most universal symbol of God's mercy, since the days when the first Christians scratched it on the walls of the Catacombs.

If there is one characteristic more than another that God seems to have wished men to recognize in the living picture of Himself, that He put before their eyes in His Sacred Humanity, it is His Mercy. Every action of His human life seems calculated to proclaim it; every metaphor and parable He used to describe Himself seems chosen to emphasize it. The bruised reed, the smoking flax; His rain for the just and the unjust; the Magdalen, the woman taken in sin, the Penitent Thief; the Prodigal Son, the Good Samaritan.

These are the types and symbols of His mercy and from them we gather its qualities.

(1) *It is universal.* No one is excluded from it. "It is not the will of my Father that one of these little ones should perish."

(2) *No sin is too great for it.* "Though thy sins be as scarlet, they shall be made white as snow."

(3) *It is entire.* "As far as is the east from the west, so far hath He removed our iniquities from us."

(4) *And it never tires.* As He Himself taught St. Peter "Unto seven times? Yes, unto seventy times seven."

All this is summarized in the figure of the Good Shepherd, with the lost sheep on His shoulders, and the Heart in His bosom flaming with love, and agonizing with its circlet of thorns. There is joy indeed among Its friends and neighbours, among the just who adore It on earth and the angels who surround It in heaven, but above all there is joy in the Sacred Heart Itself upon one sinner who doeth penance.

*Fourth Sunday after Pentecost (June 12th).*

*Epistle. Romans viii. 18-23.*

*"The Glory That is to Come."*

"The glory that is to come." That is the phrase which blares out like a trumpet from this epistle. "There is sorrow enough on earth," St. Paul says, and we who listen to him know it only too well. The sorrows and sufferings of mankind are the commonplaces of every pulpit, the burden of every poet. But St. Paul, to point the contrast with the happiness that is one

day to be ours, insists that everything which surrounds us here makes for trouble and disappointment. "Even the inanimate and irrational world is suffering through us and for us and makes us suffer along with it." "Cursed is the earth in thy work," was the sentence passed on fallen man. "Thorns and thistles it shall bring forth to thee, till thou return to the earth from which thou wast taken." But that is not to last for ever. Even we to whom so much has been given by the grace of God are in torment, as we wait for the day when body as well as soul shall share the full effects of the Redemption for which Our Lord poured Himself out—for the glory to come that shall be revealed to us.

It is very difficult to form any adequate idea of what that glory is to mean. It is only to be revealed to us when it comes. Our only standard of comparison can be the experiences each one of us has gone through on earth: and even now we can feel how futile these must be for a comparison with a happiness whose essence is to be God Himself. But it is possible perhaps to form some idea of the way that happiness is to differ from the *shadow* of happiness which is all we ever get on earth.

Most of us will have experienced some moments during life when earth and this body that is made of the earth has lost its grip. The occasion may be anything—a calm evening, a burst of solemn music, a landscape of surpassing beauty, the thrill of a mighty ceremony—but for a moment we have felt ourselves in a new world, a world in which we could see and appreciate with a clearness and a depth that we had never before imagined, where we could know and love God as we could never have believed possible. A moment like that can give us at least an inkling of what joy is to be like in Heaven.

And happiness of this kind is to go on from day to day and from year to year through eternity. It is so easy to say this but so difficult to bring home to ourselves all that it is going to mean! "If this could only last," we have often said as, for a passing moment, we have felt ourselves really contented and free from anxiety. But in Heaven it is going to last. Never a cloud, never a shadow on the calm serenity of our Heaven!

Still we must not think that this unchanging happiness implies monotony. Here it might and would do so; we must taste sorrow that we may feel the full flavour of joy. But the essence of Heaven is that we are to see God as He is, that in some way we can only dimly understand we are to feel and indeed share the endless variety, the ever-changing yet steady appreciation and love of Himself and His attributes that in God means the three Divine Persons, the Father and the Son and the Holy Ghost.

This then is something—an utterly inadequate something—of the glory "that shall be revealed to us" in the day that sees "the liberty of the glory of the children of God." Now we can only catch glimpses of it, "the first fruits of the Spirit of God," that He makes known to us for our encouragement.

And, meanwhile, we are bound "to groan within ourselves"; life is bound to be what we all feel it to be, a disappointment, a craving, a longing for what we have not, and can never have here, as "we wait for the adoption of the sons of God, the redemption of our body," the revelation of Himself to His children that is to be "the Glory that is to come."

*Gospel. Luke v. 1-11.*

#### THE CALL OF GOD.

*"Henceforth, thou shalt catch men."*

In His dealings with men, in working out for each of them His eternal plans, God employs the ordinary circumstances of the life into which He has pleased that each of them should be born; and in this gospel we are given an example of how Our Lord, while on earth, used the daily happenings of a man's life to lead him into the way along which He was guiding his future.

Simon was following his ordinary day's routine. The heavy labour of the night was over, and over unsuccessfully, for he had taken nothing; and in the quiet of the morning he was sitting and washing his nets. Quite possibly the crowd and the Stranger who pressed down to the shore were not much to his liking. Peace and quiet are essential to the fisherman's work, and so it was that with perhaps a pardonable feeling of impatience that he agreed to Our Lord's suggestion that he should make another attempt at casting his nets. His experience told him it was useless, yet, however unwillingly, he did obey. "All the night we have laboured and have taken nothing, yet at thy word I will let down the net." And with that obedience, even unwilling as it was, Our Lord's plans moved swiftly to their appointed conclusion. Simon is driven to his knees by the wonder of the miracle, overwhelmed by that sense of utter humility and worthlessness that is the essential foundation of God's work in any soul. Then comes the consolation and the promise "Fear not; from henceforth thou shalt catch men." And Simon Peter's life's work is before him; he has been called by God Himself to his vocation—the ideal for which he is always to strive—"Thou shalt catch men."

He is to catch men, to hold them, to save them, yet not for his own sake but for theirs: the net of St. Peter is to become the net of the Church.

There are many ideals—ambitions, as we generally call them—that possess our minds through the course of life. Very often we shed them as life goes on; some, because they are childish, and we are no longer thinking as children; some, because we are too cowardly to live up to their heights; one or two, perhaps, we have followed through and achieved. But to most souls in greater or less degree, and to many as the work of their lives, comes this call of St. Peter, this craving to spend themselves for others, to catch men. The urge comes in many forms: the



contemplative strives by closer union with God and annihilation of self to implore God's mercy for the souls of his fellows; the nursing sister works for God's sick and God's poor; the teaching orders are steadily, generation after generation, rearing God's little ones for His Kingdom; the priest is always standing between God and man, God's mouthpiece and man's minister. But whatever form it takes, or whenever it comes, God's call to service for humanity is always the greatest privilege that He can offer to any soul. Once we are certain of it, every other business in life must give way. Like St. Peter we must leave all and follow Him.

But how can we be certain? This is a problem that troubles many souls and sometimes very unnecessarily. Three things only are essential (1) Physical and moral fitness for the life; (2) a rooted determination to fulfil all its duties whatever it costs; (3) a conviction that God does call us to it. The first of these is best judged by others; the second is a matter of will power, and that too may often be weighed better by others than ourselves; the third, which is generally the difficulty, must be arrived at by the same balancing of pros and cons that we employ in the other important affairs of life.

St. Peter's call was not the result of to-day's miracle: that simply convinced him of his utter unfitness. "Depart from me, for I am a sinful man, O Lord." The conviction that God wanted him came from Our Lord's own lips. "Don't be afraid. You *are* fit for what I want you to do, and you can and shall do it. You shall catch men." So we are not to expect miracles or revelations; we simply shall not get them.

Sometimes the first two essentials, fitness and determination are so marked as to bring conviction by themselves; sometimes it comes as it were against our wills, and even though we dread the life and its hardships and responsibilities we feel we must "follow the gleam." But, generally, as to-day's story implies, it will come from the ordinary pursuits of our lives, a steady growth fostered by prayer and duty, until, as with St. Peter, though the conviction of our unworthiness for that to which we are daring to raise our eyes, grows, yet with it grows too the sound of Our Lord's voice calling: "Thou too shalt catch men." And if it does grow, if at length it gets so loud that all other sounds are mere whispers in the echo of it, then life becomes a new thing; for, as far as is possible for our littleness, we are to live the same life that the Perfect Man lived on earth.

*Fifth Sunday after Pentecost (June 19th).*

*Epistle. I Peter iii. 8-15.*

*Charity in Word.*

St. Peter might be talking to a congregation in England to-day instead of addressing his exhortations to the eastern mentality of 2,000 years ago. Unity, pity, brotherly love; mercy, modesty, humility and, above everything else, charity in word.

Indeed, one of the most striking things in the New Testament is this insistence by Our Lord and His Apostles on the prevalence and seriousness of sins of the tongue. When you are ill and the doctor comes to you, he always looks at your tongue because it shows the state of health your body is in. And according to these spiritual doctors—we call them theologians to-day—your tongue too shows the state of health your soul is in. Listen to them all: "Out of the abundance of the heart the mouth speaketh." "He that says to his brother 'Thou fool,' shall be in danger of hell fire." "By thy words thou shalt be justified, and by thy words condemned." "If a man offend not in word the same is a perfect man."

Such statements are frightening, not only because of the consequences they threaten, but still more because they tell us how universal and insidious this disease of the tongue is. Not only does it attack the careless and indifferent, those whom you might naturally expect to give way to sin, but it is equally or even more usually a disease of the good, of those who are longing to serve God and to a great degree succeeding in His service. That is what St. James means by saying: "If a man offend not in word, the same is a perfect man."

Now there is nothing in this world of which we are more jealous than our reputations. Everybody is the same; everybody wishes to stand well in the opinion of those with whom he lives, and will sometimes do the most absurd things to secure this. But what about the reputations of other people? "Do unto others as you would have them do unto you." Do you? Would you like anyone else to talk about you as you talk about others? What are the ordinary topics of conversation in your set? On the majority of occasions, I guarantee the faults of other people. Nobody seems sacred—those we live with, those we work with, those we think have injured us, or even those who we know are trying to do us good. It would seem the mistakes that others make, or the sins they commit, are a pleasure to us, so much we gloat over them, so much we roll them over our tongues.

All this is bad enough, but the evil becomes much worse when the evil tongue is in addition a lying tongue. The malicious lie, that gropes for any weapon, even the most degraded or poisonous, is perhaps one of the meanest sins in the whole catalogue, but how many of us find that we have to suffer from it. And how often too must we writhe as we listen to a tongue that seems to have been dipped in vitriol, from which abuse drips like the slaver of a mad dog and is just as little under any rational control.

Just listen again to the psalm that St. Peter quotes "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil and do good; let him seek after peace and pursue it." Is not that good advice? Let us try to put it into practical form.

I. *Don't be suspicious.* Think as well of everyone as you can. Practise this consciously and try to find out and appreciate as many *good* points as you can in the persons you meet. You'll find it quite interesting; it gives an entirely new aspect to people and to life.

II. *Don't try to shine in conversation.* It invariably leads to trying to go one better, to cap the last startling bit of scandal with something more enthralling still, and in nine cases out of ten, that means damaging someone's character.

III. *Don't believe anything evil at first,* no matter who tells it you, nor how many vouch for it. If nothing else is possible, excuse the motive both to yourself and to others.

IV. Above all, *try to talk about things* rather than persons. You will find this the greatest safeguard.

V. Finally, "*Do unto others as you would have them do unto you.*" If you want others to think and talk well of you, there is no surer way than thinking and talking well of them.

Remember, finally, the words of St. James in his Catholic Epistle: "If any man think himself to be religious, and does not bridle his tongue but deceives his own heart, this man's religion is vain. The tongue is a little member; but behold how a small fire kindleth a great wood. And the tongue is a fire, a world of iniquity, placed among our members, defiling the whole body and set on fire by hell. Let every man, therefore, be swift to hear, but slow to speak."

*Gospel. Matthew v. 20-24.*

#### *Charity in Thought.*

The revolution that the coming of Our Lord made in the field of morality is nowhere more clearly seen than in His teachings on charity towards others. Indeed, Our Lord Himself draws special attention to this. "A new commandment I give you that you love one another."

Of the six points, too, in which the Sermon on the Mount declares His teaching to differ from the Mosaic code of morality, three deal with our relations towards our neighbours. The passage chosen for to-day's Gospel is the first of these; and like most of the other comparisons which Our Lord here makes, contrasts sins of thought with sins of act. "Thou shalt not kill"—"Whosoever is angry with his brother." "Thou shalt not commit adultery"—"hath already committed adultery in his heart."

Now the question of sins of thought is anything but easy for many people to understand. Indeed, many non-Catholics seem almost to scout the idea of sins of thought. "Surely our thoughts are our own," they say. No, indeed, they are not your own, any more than your words or actions. Like everything else which is yours in soul or body, they are God's. Even if we had not a word of Our Lord's on the subject, "Thou shalt not covet" is sufficient evidence of that.

"But I can't help thoughts coming into my head." Very often that is quite true. Circumstances, atmosphere, environment, temperament—a thousand things may be the source from which thoughts well up into the mind without any voluntary action of ours. And so generally we are not responsible for the actual arrival of a thought in the mind; but we *are* responsible for them—that is for what we do with them, for how we deal with them, when they have got there. So that the first thing to notice is that the presence of a thought in the mind is no evidence of sin, even though it stay there for hours or days or weeks.

A second common mistake in dealing with sins of thought may be even more disastrous. No thought can be a temptation to us before the mind recognizes an attraction in it. So that before and quite apart from any question of sin, the mind must feel the pleasure in a thought. Now, unfortunately a phrase has become attached to an entirely later process in the course of a temptation of thought which leads to much confusion. We can *realize* the pleasure in a thought without in the slightest degree—as the usual phrase goes—*taking* pleasure in it: that is to say gloating over that pleasure, wishing it to remain in our minds, trying to keep it there.

So that a third step is necessary before there can be *sin* in thought. When these two processes have been finished, then and only then and not before then, does any question of sin appear. The whole course of temptation then is this. The mind realizes the presence of a thought and the pleasure in it and its sinfulness. Then the will balances the pleasure against the sinfulness and deliberates. "Which do I want?" "Which do I choose?" And only when the will makes the choice: "Even though it is sinful, I want it to stay" is there sin; never before that.

Now with all that in our minds, which applies to every class of sins of thought, no matter with what virtue they are concerned, let us proceed with our examination of thoughts against charity. Every man in the world has a right to our good opinion, until we are *sure* that he no longer deserves it. Of course, we can't help thoughts and suspicions coming into our minds, but we *can* help gloating over them, or taking them as true, or acting upon them, or—worst of all—talking to others about them.

Yet some people are even proud of being uncharitable in thought! How often do you hear a man say: "Oh, I'm a cute beggar; you can't take me in!" Or one has even heard: "The reason that I've got on in life is that I've made it a rule not to trust anyone." Yet the Eight Commandment forbids all false testimony, RASH JUDGMENT, and lies. "*Rash Judgment.*" Why! The man who says that, lives (at least he says he lives) in a perpetual state of Rash Judgment—that is in the state of thinking badly of people he comes across without sufficient reason.

The same principles apply in the case of anger. No one can help a feeling of resentment as a hand strikes him on the face, any more than he can help the blood flushing up into the prints of its fingers on his cheek. But after that the will *can* begin to take its part. We *can* prevent ourselves from nursing this resentment, we *can* keep it from our tongue, we can even prevent it from being visible in our outward acts. Not that any of these things are easy. They are only possible to an advanced degree of self-control, and that in turn can only be acquired by rigid self-discipline, a training carried on, year after year, right up from childhood. That is one of the reasons why Our Lord tells us that no man can be a Christian without self-denial. "If any man will come after me, let him deny himself and take up his cross daily and follow me."

And that is why every man is responsible for the way he habitually thinks of his neighbour either individually or collectively. That is why he who nurses resentment, or lets it burst into words or acts, is in danger of the judgment and the council and even hell fire. That is why St. Paul exhorts "Sin not in your anger. Let not the sun go down on it. Give the devil no opportunity." And that is the meaning too of the final thought of this Gospel: Put off everything, however important, to set a quarrel right. Even if you are engaged with God Himself, put your mind right towards the brother with whom you have quarrelled "and then coming, you may offer your gift." "Forgive us our trespasses as we forgive them that trespass against us."

*Sixth Sunday after Pentecost (June 26th).*

*Epistle. Romans vi. 3-11.*

*Baptism and After.*

One of the characteristics of St. Paul's spirituality is his devotion to the mystery of Our Lord's Resurrection. We all remember the great proclamation of his faith in it to the Corinthians. "If Christ be not risen again, then is our preaching vain, and your faith is also vain." Here in the wonderful dogmatic epistle to the Romans, he works out an elaborate comparison between Our Lord's rising from the death of the body by His own Divine power and our rising from the death of sin, by His power again, in Baptism.

"When we were baptized," he says, "we were dipped beneath the water (immersion was universal then) as a sign that we were dead; dead in sin, but we were raised out of it again to show that we are to rise from the death of sin as Christ did from the death of the grave. Both these miracles were worked by God's power: just as Our Lord's body is living again to-day in Heaven, so are our souls living a new spiritual life by God's grace.

"But there is another way still in which we are like to Christ in His Resurrection. He died upon the cross through sin; sin

killed Him; but now that death is over, sin has no more power over Him, and He is risen and is living in God and for God. Our old sinful natures have been crucified as well; they have been destroyed in baptism, that sin should no longer have power over us. Like Christ they died, and like Christ they are living again with a new life in which sin must have no part, but which is always going on in God and in Christ Jesus, Our Lord."

The Apostle, then, looks for a new life in every baptized Christian. A new life: that means a great change, something entirely different from what existed before. Is this so with us? Why, we must blush when we think of it! A new life! Have we not gone back to our old state of sin, to the old man that was crucified? We have been born into a splendid youth of grace and we waste it in building up an old age of sin. Surely there is not a dotard, tottering to his grave, that is as decrepit by age as our souls are palsied and wasted by sin.

The Prodigal Son, though but a boy in years, was reduced to greater depths of misery and feebleness than you have ever seen in the oldest man you have ever met. Yet it only needed one act of will to give him back his youth again. "I will return," he said, "to my father." That was enough. He left that foreign land, the land of sin, and went back every step of the way to his Father's house, to find that Father more happy to get him back than He had been at the fidelity of His elder son.

And if we are to go back, if we are to put things right, to recover *our* lost youth, the way is very easy. We have only to take one step; to begin, and the thing is done. Stop sinning; and you've done everything. In sickness, being no worse is the beginning of getting better; so with your sickness. Begin with to-day, and continue to-morrow; then the third day will be more easy; and so go on from day to day, right to the end of life. The further you go, the easier the path becomes, until you stand close to the summit, and enjoy the blessings of your baptism. the fresh strength of your new youth.

*Gospel. Mark viii. 1-9.*

#### **GOD'S CARE OF US.**

*"I have compassion on the multitude."*

We may have been tempted sometimes to wonder whether, if we had been among the first disciples of Our Lord, we too should have been as slow to believe and trust as they seem to have been. No wonder that Our Lord called them "Foolish and slow of heart"; "Have you no faith yet?" He asked them: "Why do you fear, O ye of little faith?" And they seem to have realized the failing themselves, for they begged Him, "Lord, increase our faith."

This morning's Gospel gives a notable instance of this defect in the Apostles. It was at least the second time that Our Lord had consulted them, under similar circumstances. The day



before He came to them in the darkness, walking on the waters, He had multiplied loaves and fishes for five thousand men. Yet now once more—"in those, days *again*," St. Mark puts it—Our Lord places the same problem before them, "They have now been with me three days, and have nothing to eat"; yet it never seems to enter their minds that He may solve it as He did before. "From whence can *anyone* fill them with bread here in the wilderness?" they say. No wonder that St. Mark comments upon the first miracle: "They understood not concerning the loaves, for their hearts were blinded."

We wonder then at the diffidence of the Apostles and think that surely we should have been more trustful than they; but have we really any solid grounds for this opinion? Does our conduct, under the present daily worries of life, justify a belief that we should have acted then in any other way than the Apostles did? We all acknowledge in theory the truth that nothing which happens *can* happen without the permission and concurrence, without the will of God; but how often does our behaviour show that we have forgotten it. It is easy enough to remember when things are going right, when skies are bright and sunny; but it is hard sometimes to bear in mind that it is God who sends the *unpleasant* things of life as well. There is no such thing as chance and God may work even through the malice of human instruments, that He may test our souls and mould them to the things He wishes them to be.

In the hour of trouble it is hard to remember all this. Sometimes we rebel; often we simply sink into hopeless resignation—the state of the proverb: "What can't be cured must be endured." We are apt to think that we have done much if we merely refrain from murmuring.

Surely, this is not the Christian spirit: surely with God's grace we can see that God cares for us even in the sorrows that He sends us. His voice is heard not only in "the soft, still voice" of the calm, but even in the roar of the storm: His messengers may take forms at which we shudder. His is the love of a father, who does not shrink from inflicting on his child pain which is necessary or useful. Always, remember: "In His Hands He will bear thee up, and underneath are the everlasting Arms." But His love is as firm as it is tender. We may wince and cry, but the work of our perfection must be carried through. Some day or other, perhaps even in this world, we shall begin to get some idea of the infinite wisdom of His plans for us, to realize a little the infinite tenderness that lay behind them all. "Behold my hands, and be not faithless but believing."

## MORAL CASES

### PUBLIC CONFESSION OF SIN.

It would appear that certain fairly common practices violate the right of the penitent to secret confession, a right so strong that he is not bound to declare his mortal sins, even in the hour of death, if he cannot confess them secretly. 1. Priests on their pastoral rounds often ask the people publicly in their houses if they have been to Mass on Sundays. 2. They ask them, also, if they are going to make their Easter duties. 3. Teachers in schools order the children who have not been to Mass to stand up. 4. Religious who are preparing children for their first Confession make them rehearse what they are going to confess. 5. Does a man tell a lie who, having missed Mass, declares that he has been, when he is publicly questioned by the priest?

### REPLY.

The right of secret confession and the various questions arising from it are not, strictly speaking, touched by these queries, with the exception, perhaps, of no. 4. For the admission of guilt must have some relation to the act of confession. A priest, for example, who approached the people gathered outside his confessional and proceeded to question them publicly about their sins would, indeed, grossly contravene the law. The first two cases, properly speaking, must be discussed from the angle of the priest's rights and obligations, not as a confessor in the *internal forum*, but as a pastor with care of souls in the *external forum*. The cases 3 and 4, similarly, must be discussed from the angle of the obligations affecting those who stand "in loco parentis." It is evident that grave objections can be brought against most of these practices, but the hardest thing one could say would be to accuse priest, teacher or nun, of very serious indiscretion in the performance of their duties. They could not, I think, rightly be accused of compelling penitents to confess their sins in public.

*Cases 1 and 2.* A priest with care of souls is bound, amongst other things, to urge the people to keep the laws of the Church regarding Sunday Mass and Easter Communion. "Ideoque non satis est verbum vitae, et ad pietatem incitamenta, eis tantum qui ad nos ultra accedant offerre; sed oves praesertim perditas, et eos qui a pietate deficientes in vitiorum barathrum lapsi et demersi sunt, nec vocem pastoris audire volunt, exquirere et in quantum possumus ad Deum reducere tenemur."<sup>1</sup> Hence, Canon 470 §1 speaks of the "liber status animarum" which each parish should possess, the nature of which is more

<sup>1</sup> *Conc. Prov. West.* IV, Decretum X, page 227.

clearly determined by the Westminster decree just cited: "Conficiatur . . . populi census accuratus, in quo inscribantur numerus et familiarum et singulorum eorumdem membrorum, tum parvulorum, tum adultorum nomina, additis etiam omnibus adjunctis quae ad fidem, ad mores, ad pietatem, et praesertim ad parvulorum educationem spectant." In carrying out this duty of "fraternal correction," during the visitation of his people, the priest must act guardedly and cautiously.<sup>2</sup> He needs the greatest prudence and discretion, having in mind the circumstances, education and habits of his flock. Therefore, as a general rule, this pastoral discretion demands that he should not question individuals *publicly* concerning Mass and Easter duties. One reason is that they have a right to their good name; the particulars of the Liber Status Animarum must be most carefully guarded.<sup>3</sup> A further reason is that a public question would commonly have the opposite effect to that intended. While admitting all this, it does not at all follow that the practice is always and everywhere wrong. Supposing, for example, that a priest is visiting a family of strong Catholic traditions, in a part of a country where a periodical census is not only tolerated but welcomed, and where the priest visits the people in order to talk serious business. The shortcomings of one of the sons may be common property in the family. It may not be possible to speak to him privately and it could not be regarded as an indiscretion, if the priest were to ask him, before his brothers and sisters, when he was at Mass last, or if he had made his Easter duties. On the other hand, it would always be a serious indiscretion for a priest to question parents, in this way, before their children.<sup>4</sup>

*Case 3.* Teachers in Catholic Schools stand "in loco parentis" and the tendency, a bad one, is for the parents to leave every detail of the religious education of their children entirely in the hands of the teachers. If it is to be held that the teachers have no right to question the children concerning their attendance at Mass, we should have to hold that the parents also have no right to question them, which would be absurd. The trouble arises when the questioning is done publicly, for the same objections occur as in the cases just mentioned. The practice is open to the gravest abuse, especially if all the children who missed Mass are punished automatically without any inquiry as to their reason for being absent. On the other hand, it is hard to see how the inquiry can be done privately, in a school of two or three hundred children. The alternative is to have no inquiry at all, with the result that the children of indifferent parents will habitually miss Mass. My solution is that the inquiry should be in private if it is practical but, if it is impossible in a large school, then the disadvantages of the practice must be tolerated for the common good.

<sup>2</sup> Cf. *Irish Ecclesiastical Record*, 1927, XXIX, pages 511 and 513.

<sup>3</sup> Fanfani, *De Jure Parochorum*, §73.

<sup>4</sup> Canon Dunford, *Practical Suggestions for the Newly Ordained*, p. 84.

*Case 4.* In these days children commonly make their First Confession round about the age of seven. The importance, as well as the difficulty, of preparing them is appreciated by all. Amongst other things, the teacher has to suggest to their minds a certain number of little sins which children at that age are likely to commit; e.g., disobedience, lying, quarrelling. One is not disposed to object to the practice of training the children to recite a certain general formula of accusation; it prevents nervousness and mental confusion, and a more intimate admission of their childish frailties can be obtained by the priest himself. I think that, in the circumstances of the First Confession of small children, there is no danger of this tutorial practice becoming a serious demand, on the teacher's part, for a real personal confession of guilt.

*Case 5.* On some of the modern theories which explain the malice of lying, I suppose it would be possible to excuse the man from the guilt of lying on the supposition that the mode of the question (public enquiry) is reckoned to be unjustifiable, as leading to self-defamation. On the traditional and classical explanation of a lie as "*locutio contra mentem*," the only explanation which preserves the notion of veracity as a distinct species of virtue, the man told a lie. He should have replied that he objected to discussing the affairs of his conscience in public, a rebuke which would, in the generality of cases, be well-merited.

E. J. M.

## EDITORIAL NOTE.

Some of the points raised by our valued correspondent are of considerable interest to the clergy and are not adequately discussed by the moral theologians. The editors would welcome any comments from the clergy, whether for or against the solutions given here.

## MISSA PRO POPULO.

Does a Parish Priest satisfy the obligation of the *MISSA PRO POPULO* if he offers Mass not only for the people of the parish who are living, but includes the deceased members of the Congregation?

## REPLY.

Before discussing the wider and more interesting aspect of this matter, let us answer the question put by our correspondent. The obligation is certainly satisfied, for the priest says the Mass to discharge his obligation, whatever it may be, and this general intention necessarily predominates over whatever particular intention he may form. There is no need, therefore, for any scrupulosity concerning the substantial fulfilment of the obligation, no matter which view one is disposed to take in the following discussion.

The discussion turns on trying to decide what is exactly the wish of the Church in the matter. Is it that Mass should be said solely and exclusively for the "living" or are the "dead" parishioners included—at least not expressly excluded? The

few authors who discuss this question (e.g., Noldin, III, n. 181; Cappello, I, §637) incline to the view that the Mass is said for the living. This solution is based on a purely legalistic interpretation of the texts. Thus, the Council of Trent Sess. XX c.1 de ref. "omnibus quibus animarum cura commissa est . . . pro his sacrificium offerre"; the "care of souls" can only refer, it is argued, to the "living." Moreover, there is the notion of a contractual obligation involved: the Mass is due to the people of the parish in return for the support which it gives the priest. On this view, which is certainly the commonest one, a priest who wishes to define more carefully his intention in saying Mass "pro populo" may include the "dead," provided he does so conditionally, namely, in so far as the rights of the living are not prejudiced. Cappello adds that a conditioned intention of this kind is fitting, "deceet."

I can find only one author for the opposite view that the "dead" are to be included together with the "living" in the Missa pro Populo (Berardi: *Praxis*, II, n. 4404). He is quoted by *Ami du Clergé*, 1909, p. 719, and the reasons given by the contributor to this journal seem to me extraordinarily convincing, in spite of the fact that the view is that of a decided minority. The dead are not, indeed, parishioners strictly speaking, but they have been, and the priest surely will not be directed by the Church to abandon them when dead. The faithful who are present at the Mass certainly pray for their deceased relatives and friends; their names and anniversaries are read out publicly and the liturgy itself commemorates them. There is nothing in the phrase used by the Council of Trent which proves that the words "pro his" refer only to the living, and, from the point of view of a contracted obligation of justice, there can be no doubt that the benefactions of the dead have largely contributed to the permanent support of the priest. I agree with the writer that a parish priest who went out of his way to define his intention, in the sense of excluding the dead, would be acting in a most singular manner. But, in view of the preponderating external authority and probability of the opinion which limits the "Missa pro Populo" to the living, the best practical solution, for a priest who wishes to determine his intention more closely, is to include the "dead" conditionally as stated above.

E. J. M.

#### DE LOTIONE VAGINALI.

A recent Conference Case "De Abusu Matrimonii" proposed, amongst other problems, a discussion of the lawfulness of the following action. "Anna post nuptias invenit maritum suum morbo venereo affectum esse, inde ex redditione debiti ipsi et proli concipiendae imminet periculum contagionis. Quum autem maritus minetur quod eam deserturus sit nisi debitum reddat, infelix mulier copulam cum ipso admittit, sed statim a copula lotionem vaginali utitur ut a contagione se praeservat." Opinion was sharply divided and a solution of the question would be appreciated by many.

## REPLY.

The question had been discussed for some time by theologians when, in 1922, the Redemptorist theologian, Fr. Damen (the redactor of the well-known Moral Theology of Aertnys), gave a solution in *Nederlandsche Katholieke Stemmen*, 1922, which has often been reprinted in other journals (e.g., *American Ecclesiastical Record*, 1922, Vol. LXVII, p. 301). Owing to the great authority of the writer, as well as to the intrinsic value of his argument, his doctrine has been widely accepted. His conclusions are :

I. Graviter illicitum est statim post copulam irrigare vaginam ea intentione ut semen expellatur vel uterus claudatur vel spermatozoïda (ope aquae ad hoc praeparatae) enecentur itaque conceptio evitetur.

II. Etiam praeclusa intentione prava, per se graviter illicitum est statim post copulam irrigare vaginam.

III. Per accidens, seclusa tamen semper quavis prava intentione, licita fieri posse videtur lotio vaginalis, copulam immediate subsequens, ob rationes particulares. . . . Prior causa est, si mulier copulam admittere cogatur ex parte viri syphilitici vel alio morbo contagioso affecti.

The justification of the practice in question is no more than an application of the familiar principle "De Voluntario Indirecto," the principle establishing the lawfulness of performing an action from which two effects follow, the one good and the other bad, provided the immediate object is good, the intention of the agent good, and a proportionately grave reason present. The case and all similar cases, to which the principle is applied, turns on verifying each of these conditions. There can be no doubt that they are verified in the case under discussion.

It is unlawful to do an indifferent action which results in the prevention of fecundation, unless there is some proportionately grave cause. A grave cause certainly exists in the case of a woman who is forced to run the risk of being infected with disease. But, even in this extreme case, it must be shown that the action is not in itself evil, but is merely an action with a double effect, and that the good effect is intended and immediate while the bad effect is merely tolerated. In this case the good, immediate and intended effect is the ejection of bacilli, while the ejection of living spermatozoa is merely tolerated. It is supposed, of course, that there exists no efficient means of ejecting the bacilli without, at the same time, ejecting the living spermatozoa. "In eo casu habetur actio cum duplici effectu aque immediate sequenti, videlicet sterilizatio vel et ejectio bacillorum et ex alia parte sterilizatio vel et ejectio spermatozoidorum. Prior effectus intenditur ut medium vitandi contagionem, alter tantummodo toleratur. Supponimus non dari medium efficax quod occidat bacillum quin noceat semini" (*Collationes Brugenses*, 1931, page 32).

E. J. M.



## NOTES ON RECENT WORK

### I. MORAL THEOLOGY AND CANON LAW.

BY THE REV. H. DAVIS, S.J.

By far the most important work on Canon Law recently published is, we believe, the six fascicles of *Fonti* of the Codification of the Oriental Canon Law. These volumes correspond, to some extent, though they are on a much smaller scale, to the volumes of the *Fontes* of Canon Law embodied in the *Codex Juris Canonici* for the Western Church. The fascicles here mentioned will be welcome to the student of Canon Law. They are published by the Vatican Polyglot Press at a very reasonable price (less than two pounds sterling for the set), the type is of the best, and the margins very ample. Since readers of this REVIEW may be interested in some of the subjects treated in the said volumes, the following abstract may serve. The fascicles I and II contain the texts of canonical prescriptions for the years 1550 to 1902. In the second fascicle there are texts on *communicatio in divinis*, mixed marriages, ordinations, religious institutes, rites. The third fascicle sets out texts bearing on the Antiochene discipline, the Nomocanons of Bar-Hebraeus, containing texts on Holy Communion, matrimonial impediments, the Mass, ecclesiastical burial. The fourth fascicle sets out texts on the Chaldean discipline from the collection of the synodical canons of Ebedjésus of Nisibis. There are here many texts bearing on clerics. The fifth fascicle gives texts of both the ancient and the modern law in reference to the Ethiopians. Many texts are given on clerics, marriage, the liturgy of the Mass. The sixth fascicle contains the ancient texts bearing on the Armenian discipline.

*La loi de l'Homme*, by Félix Soignon, S.J., published by the Editions Spes, Paris, 10 francs, pp. 130, is slight in bulk but thoughtful in its treatment of the rights and duties of man in his relation to the moral order, the family and the State. The book might profitably be studied with the recent Encyclical on the Social Order. Like the Encyclical, the book combats the individualistic outlook on rights. It is necessary nowadays to insist on the primacy of duty, the spiritual element in man, and true well-ordered benevolence. Service of others for its own sake appears to be as far as most modern sociologists can get. They never give a reason for it. This little book is a corrective for modern errors.

Fr. J. B. Umberg, S.J. (*Systema Sacramentarium*), has treated at some length the subjects of the causality and the reviviscence of the Sacraments. Gaston Lecordier ("La

Doctrine de l'Eucharistie chez S Augustin ") recalls the *sermo III ad infantes* of S Augustine (P.L. 46, 827, 828), to which the reader may like to refer for a striking treatment of the Real Presence in the Eucharist.

The theology of the Sacrament of Extreme Unction, as explained by the writers of the Oriental separated churches, is set forth in a scholarly volume by Fr. Theophilus Spacil, S.J., *Doctrina Theologiae Orientalis separati de Sacra Infirmorum Unctione*, published by the Pontifical Institute of Oriental Studies, Rome, pp. 219, lire 34, being Vol. XXIV, 2 of *Orientalia Christiana*. The ancient and modern sources of doctrine are given in order that the reader may understand from texts and not take second-hand what was taught concerning the Sacrament of Extreme Unction.

There is certainly a perplexing variety of opinion, but all the texts agree in attributing the true sacramental character to Extreme Unction. This Sacrament has always been held in the highest esteem, and it has been administered with greater wealth of ritual than has been customary in the Western Church. But these Oriental churches have differed from the Western Church on many points of doctrine which we consider essential, such as: the legitimate blessing of the Holy Oil, the chief effects of the Sacrament, the repetition of the Sacrament, and the subject of it. In view of the great variety of Oriental teaching, one cannot help thinking that a large number of unctions have been and still are administered invalidly. This is not surprising, as there was no ultimate authority to which to appeal. Bishops appeared to do as they liked. In spite of protests, Extreme Unction was given to the dead. There can be little doubt about this, since the complete form of the Sacrament was employed, and indeed the practice was defended. The author gives a convincing account of this point. The first part of this work is taken up with an account of the teaching of the Oriental theologians on the Sacrament. The rest of the work is devoted to the comparison between the Oriental teaching and the teaching of the Catholic Church. One would say that the Oriental rites are not suited to a very frequent administration of this Sacrament as would be necessary in large centres, and one wonders if the Sacrament could be administered to the vast multitudes that need it in a very large Christian population. Certainly the simplicity, the definiteness and the practical genius of the Western Church are nowhere better manifested than in the treatment of this Sacrament.

The enemies of the Church are fond of saying that the prohibition against divorce is circumvented by the ease with which nullity decrees are granted. The following, taken from *Etudes*, February 3rd, will serve to confound them. In 1929, in 12 cases out of 28, and in 1930, in 9 cases out of 26, no expenses were paid by the petitioners. In regard to cases submitted for nullity, from 1916 to 1921, 117 cases were sub-

mitted to the Rota; of these, 80 resulted in nullity decrees, and 31 were dismissed. The other cases do not bear on the point at issue. In the years 1922 to 1930, 411 cases of nullity and dispensation were submitted, 184 resulted in nullity decrees. Of course, it must be remembered that these figures do not represent all nullity cases, since some suits do not appear before the Roman Courts. But the total number of nullity decrees would certainly not reach thousands each year. Yet in France, in 1930, divorces numbered over 20,000; in Germany, in 1924, over 35,000; and in the United States, in 1925, over 175,000. In 1931, 56 suits for nullity were pleaded before the Sacred Rota; the marriage was upheld in 32 cases (cf. *Acta Apostolicae Sedis*, 5th March, 1932).

In the *Irish Ecclesiastical Record* for February, Fr. James MacLoughlin rightly castigates modern non-Catholic writers and thinkers of sorts, for their lack of thought, especially on the fundamental principles of morality in regard to the institution of marriage, the dignity and integrity of human personality, and the relations of the State to the family. One of these writers graciously allows that marriage is of considerable importance; another thinks that the reasonableness of monogamy depends on the ratio of the sexes; crime is destiny, in the mind of another. Idiots may be put into the lethal chamber. Sterilization of the mentally deficient is only a matter of time, and a short time at that. It is a matter to be settled in terms of money. An unemployable must limit his family or starve. The family to-day is "a nest in a cliff, a car in a garage, and a child crying in a boarding school." A Leicester firm will enforce, or has enforced, sterilization on workers if they wish to continue in its employ. Thus, the battle for morality goes on. Catholics should ponder the writings of those, such as Fr. MacLoughlin and many others in our Catholic Press, who are getting down to bed-rock principles and supplying their readers with the necessary antidotes to the dreadful and progressive paganism of our days.

In *Periodica* for February, a lengthy historical account is given of the growth of opinion as to the proximate occasion of sin. This is surely an important subject. It is necessary for every confessor to have a definite opinion as to the right he has to refuse to give absolution to those who will not quit a free proximate occasion of grievous sin. But without a rather intimate knowledge of the kind of life the penitent leads, of his circumstances and temptations, it is manifestly impossible to say whether or not the penitent is sincere in his determination to avoid the occasions of grievous sin. The difficulties encountered in the past in coming to any settled opinion on this matter are very clearly set forth by the writer. We believe that the conclusions of Fr. Vermeersch and Fr. Cappello, to mention only these two, will recommend themselves to the reader who has had painful experience in this matter of making

up his mind. The former puts the case thus: "*Tale periculum (scil. periculum relative grave peccandi) declinare debemus, nisi proportionato incommodo excusemur, et tunc cautiones possibiles adhibeamus. Varietas sententiarum efficit ut gravem obligationem non possimus dicere certam, nisi tantum sit periculum, ut praevidenda sit in eo culpa vere frequentior quam victoria.*" This, we believe, is well said, and makes the confessor's task more bearable.

In the *Revue d'Ascétique et de Mystique* (January, 1932) Fr. J. de Guibert, S.J., analyses the meaning of the phrase: "To the greater glory of God." God is glorified, he explains, by the fact that a man attains to some knowledge of His Divine Perfections by natural reason. He is glorified more by the knowledge man derives from Revelation. He is most of all glorified by means of the Beatific Vision. The degree of the Divine Glory depends on two factors, namely, the perfection of the knowledge of God and the intensity of man's admiration and love, the product of this knowledge. St. Augustine (Tract. in Joan. 105, M.P.L. 35, 1905) expressed the thought in these words: "*Si homo laudatur cum famae creditur, quomodo Deus laudabitur quando Ipse videbitur? . . . Ibi erit Dei sine fine laudatio, ubi erit Dei plena cognitio, et quia plena cognitio, ideo summa clarificatio et glorificatio. . . . Sed prius hic clarificatur Deus, dum annuntiatus hominibus innotescit, et per fidem credentium praedicatur.*"

The knowledge which a preacher instils into the minds of the people is an occasion for the greater glorifying of God. An interesting and inspiring article in the same number by P. Deffrennes on St. Vincent de Paul will add to the reader's high appreciation of the teaching of that great Saint on the Spirit of God and the discernment of spirits.

In *Scholastik*, 1932, I, Fr. Hürth suggests a reason for the correction made in the text of the *Casti connubii*, as it appeared first in the *Acta Apostolicae Sedis*, fasc. 13, p. 565, lines 1, 2. The correction was made in the following number, fasc. 14, p. 604. In order that the reader may see the need for the correction, owing to a slight obscurity, the two texts, the original and the amended, are here set out. The subject is the sterilization of those likely to produce defective offspring. The original text was: *Quin immo naturali illa facultate, ex lege, eos vel invitos medicorum opera privari volunt; neque id ad cruentam sceleris commissi poenam publica auctoritate repetendam, vel futura eorum crimina praecavenda, licebit, scilicet contra omne jus et fas ea magistratibus civilibus arrogata facultate, quam numquam habuerunt nec legitime habere possunt.*

A *notandum* in the following number of the *Acta* corrected the text thus: *In superiore fasciculo, n. 13, p. 565, lin. 1-2, sententia fortasse magis perspicua evadet, si loco "eorum" legatur "reorum," et loco "licebit scilicet," legatur "sed."*

The mistake was due, Fr. Hürth thinks, to the Latin copyist who prepared the original draft for the Press. The corrected text, he thinks, was the genuine original text, because the Italian, French, English, and German versions are in full accord with the corrected text and were published immediately after the publication of the unemended text, so that they were obviously taken from the original.

In *Eugénisme et Morale*<sup>1</sup> Mons Edouard Jordan treats very fully the impact of eugenic proposals on the moral law. He very truly says that the subject of eugenics—as it is applied to-day in the concrete—is much more a moral question than a biological or a medical one. That, indeed, is the strength of the Catholic position on all such matters as eugenics, negative and positive, birth control, sterilization of the unfit, euthanasia. Even if, from the medical standpoint, such tendencies could be justified—of course, they cannot—there is always the moral issue, and it is the main issue. Catholics may, therefore, be excused from going into biological details in order to condemn the excesses of eugenics. Biology and medicine are good in their places, but they simply cannot usurp the authority of the moral law.

The author treats the subject on the following lines :

The purpose of the study of eugenics is the study of heredity and the application of conclusions to the amelioration of the race. The methods are, as stated, both positive and negative. The negative method is the elimination of the unfit. This is sought by preventing the propagation of the unfit, an end to be achieved by either sterilization or segregation. It must be admitted in justice to the eugenicist that birth control among the people generally is no part of the eugenic programme in theory. In fact, it could not be, and eugenists should be as much opposed as Catholics to that negative method.

The positive method is the improvement of the race by judicious breeding, by concentration on good social characteristics, such as stature, intelligence, moral qualities that will help the survival of the fittest. Nature, it is said, cannot now weed out the unfit, for philanthropy, medicine and religion are on the side of the unfit, they preserve them in life, and are not averse from the propagation by those who are not quite so fit as the eugenicist would desire. It cannot be denied that the movements of the population in almost all civilized countries, certainly in England, have been away from the country into urban areas. Consequently, undesirable physical characteristics have ceased to be localized to a few places and tend to spread all over the population. The semi-deficient villager has opportunities of quitting his surroundings and finding it possible to marry outside his narrow circle. Hence the growth of mental deficiency, so it is alleged, and the pressing need for eugenics.

<sup>1</sup>*Cahiers de la Nouvelle Journée.* Bloud et Gay, Paris. pp. 214.

positive, if possible, but certainly negative. On the physical plane, there is, of course, much to be said for the need of a sound method of eugenics. No Catholic will quarrel with what is good in eugenics.

The author of the book mentioned retails at length the development of neo-malthusianism and eugenics in England, with which he appears to be well acquainted, and maintains that the two movements have become entangled, and naturally so, for if the dogmas of eugenics are, for example, "children of choice, not of chance; motherhood free, not in bondage; fewer children, but better," then eugenics will take birth control as an ally in practice.

Two chapters are devoted to pre-marriage health certificates, greatly insisted upon by the eugenist. But where such certificates are demanded, young people who are unfit to marry enter into secret alliances with all their evil consequences. The result most deplored by the eugenist is the increase of defective children. The next stage, therefore, must be sterilization of these unfit people. Together with this matter the author discusses the inevitable consequences, namely, abortion and infanticide.

The eugenic ideal is reached, the author proves, by an aristocracy of healthy people, for the higher and the middle classes will defend themselves against the lower classes, who, in their opinion, are not fit to be parents. Taxation is so crushing on these upper classes that they will see to it that the proletariat shall cease to be parasites on the other classes. If they cannot reach their ideal by propaganda, they will do so by legislation.

What eugenists are going to do about the yellow and the black races, which will tend to overflow into the white man's domain, we must leave to posterity. They will have a hard task to persuade those races to imitate Europeans on the large scale. But if, in the distant future, they do succeed, they will have reduced the human race to a negligible quantity, if it exist at all, as they are certainly now killing off their potential successors and destroying their own civilization.

## II. SACRED SCRIPTURE.

BY THE REV. T. E. BIRD, D.D., Ph.D.

At the conclusion of his summary description of the recently discovered Chester Beatty Papyri, Sir Frederic Kenyon expressed the hope that there would be as little delay as possible in placing the new material at the disposal of Biblical scholars.<sup>2</sup> I was

<sup>2</sup> *The Times*, November 19th, 1931. See also *Verbum Domini*, 1932, p. 62, and *Biblica*, 1932, pp. 118-120. In the latter article, Fr. A. Merk, S.J., offers some textual observations on *Romans*, xi., 24-32 as photographed in *The Times*, where the passage is wrongly described as taken from *Philippians*.



hoping, therefore, to say something about these important papyri; but after more than four months nothing has been added to the first information. For the benefit of those, however, who had not the opportunity of reading Sir Frederic Kenyon's article, it may be well to say a few words about its contents.

The "find" consists of 190 leaves of papyri representing nineteen books of the Bible, and dating from about the middle of the second to the fourth century A.D., although most of them are of the third century. The source of the discovery is not disclosed; but a church or monastery in Egypt is suggested. As regards length of text, *Genesis* is best represented: there are two manuscripts, one containing chapters ix.-xli., and the other chapters xxiv.-xlvi. *Acts* comes next with about thirteen chapters represented; but there are considerable breaches of continuity. The *Apocalypse* contains about eight chapters: the other books have less; and in the case of *Jeremias* we have only a portion of a single leaf. Altogether the total papyri give us about a hundred chapters (more or less mutilated) of the Bible. This, of course, compares unfavourably with our ancient uncial manuscripts. The Codex Vaticanus, for example, written probably before A.D. 350 by three scribes, contains the whole of the Old Testament except the *Books of Maccabees*; and the New Testament except *Hebrews* ix. 15 to end, the *Pastoral Epistles*, *Philemon* and the *Apocalypse*. Nevertheless, the comparison of the new papyri with the important manuscripts will be a fascinating study. Thus we are told that the text of *Numbers* and *Deuteronomy* tends to agree with the Alexandrinus and Ambrosianus against the Vaticanus. However, no sensational variations, additions, or omissions are to be expected. Other interesting features of the find are the inclusion in *Esther* (a third century manuscript) of those portions of the Greek text omitted from the Protestant Bible; the discovery of a substantial portion of the Septuagint text of *Daniel* (only one other copy is known—Codex Chisianus of the ninth century, now in the Chigi Library, Rome); and a small portion of *Ecclesiasticus*—also wanting in the Protestant canon. In addition to the canonical books there is a substantial portion of the original Greek text of the *Book of Enoch*—probably the latest writing (fifth century) in the papyri. It remains for us to express our gratitude to Sir Frederic Kenyon for his lucid and careful article, and to echo his desire that further information will be forthcoming without delay.

While on matters of textual interest we may mention that Professor A. Rahlfs' critical edition of the Septuagint Psalter, to the first part of which we drew attention in C.R., II, p. 173, has now been completed.<sup>3</sup> Rahlfs' work has met with some criticism on the Continent, inasmuch as it has not taken Western MSS. (except R) into consideration, which manuscripts are of value for determining the Greek underlying the Old Latin texts. Nevertheless this publication is easily the first in

<sup>3</sup> *Psalmi cum Odis*. Price of second part, one guinea.

importance on the subject. As the Chester Beatty papyri have included nothing from the Psalter, Rahlfs' critical apparatus is unaffected by the recent discovery.

Catholic Introductions to Sacred Scripture are now plentiful; so much so that as long as existing ones are kept up to date there does not seem to be any need of further works on this subject. Introductions have their dangers, of which the most serious is that they are apt to engross the student's time to the detriment of the knowledge of the sacred text itself. Among Latin Introductions that written by P. Hilderbrand Höpfl, O.S.B., of the Collegio Anselmo, Rome, has deservedly won an important place, evidence of which is given by the appearance of a third edition within ten years of its first appearance.<sup>4</sup> For those who are not acquainted with this work we may say that it follows the usual lines of Introductions—origin, date, authenticity, contents and division of each book; but it is distinguished, apart from its lucidity, by the thoroughness of its documentation. No important work, Catholic or non-Catholic, is overlooked; and this third edition is well up to date. If we find fault it is in the space taken by critical questions. Thus the seventy pages devoted to the Pentateuch are almost exclusively concerned with the refutation of the Documentary Hypothesis. The tone throughout the volumes is strictly conservative: a noteworthy example is the treatment of *Tobias*. We recommend this Introduction as a suitable text-book for schools, and to advanced scholars as a ready source for bibliography.

The latest addition to the Bonn Commentaries is a massive volume of translation and exegesis of the Synoptic Gospels.<sup>5</sup> Dr. Dausch takes St. Matthew's first text, and explains it at length, not in short disjointed notes but in a running commentary that imparts life to the narrative and keeps the attention from flagging. After St. Matthew has been thoroughly explained, repetition in those parts of St. Mark and St. Luke where they agree with St. Matthew is avoided; consequently the commentary on these two Gospels is restricted to what they add to the Matthean text. Wisely the author has cut down his Introduction to the narrowest limits consistent with essential information. The whole history of the Synoptic Problem is admirably compressed within a few pages. We note that he regards the question of the dependence of Luke on Matthew as "a controversy not yet settled." The commentary on the text is admirably suited to the needs of priests who have no interest in mere technicalities but require a ready exposition with answers to objections raised by rationalists and modernists. Special

<sup>4</sup> *Introductionis In Sacros Utriusque Testamenti Libros Compendium*. Apud auctorem. In Collegio S. Anselmi, Romæ. Edit. 3a. Vol. I. (sub prelo). Vol. II. lit. 30; Vol. III. lit. 35.

<sup>5</sup> *Die Drei Aleren Evangelien* übersetzt und erklärt von Dr. Petrus Dausch. Hanstein, Bonn. M. 11.80. geb. 14.30. Pages xv., 588.

sections or *Exkurse* meet the challenge of modern criticism on subjects such as the Virgin Birth, authorship of the Magnificat, the Census, "Son of God," demoniacal possession, the Primacy, etc. Generally, the author has German rationalists in view; but as our English critics so often serve up a réchauffé of what has been given out in Germany, his treatment of the matter is not without value for English readers. Where commentators disagree on matters open to discussion his presentation of opinions is invariably fair. We were rather surprised to find a reference to the Bodleian MS., No. 2397, when the question of the Brethren of the Lord was discussed. The author seems to think it is still an open question whether the passage was written by Papias or not. Surely Lightfoot proved conclusively that it was written by an eleventh century Papias.

The Old Testament commentaries also in the Bonn Bible are rapidly being completed. The latest publication is a fascicle containing *Lamentations* and *Baruch*, translated and explained respectively by Dr. Tharsicius Paffrath, O.F.M., of Gladbach-Rheydt, and Dr. Edmund Kalt, Professor of Theology at Mainz seminary. Both works are well done.<sup>6</sup> The short Introduction to *Lamentations* includes a section on Kina measure, and the refutation of the modern contention that the poems are not all from the same hand—on account of the change of the order of the letters 'Ayin and Pe, the supposed different points of view, the attitude of the singer towards the prophets, etc. Rightly does the author insist that Jeremias at one time speaks in his own name and at another he is giving the popular complaints. The translation is written in verses and stanzas textual variations being represented by italics or brackets. The footnotes are good; but sometimes further references to the prophecy of Jeremias might have been supplied. *Baruch* is translated from Swete's critical edition of the Greek text. As is well known, certain critics date the second part of this work as late as A.D. 70. Dr. Kalt examines the arguments that pretend to show that this second part has borrowed from *Daniel*, *Ecclesiasticus* and even the *Psalms of Solomon*, and finds that they are inconclusive: "both parts of the book together form a compact unity." The traditional view of the *Epistle of Jeremias* is also maintained. One of the best notes is on *Bar. iii. 38*:

Post haec in terris visus est.

Et cum hominibus conversatus est.

Even Catholic writers have suspected that these famous words may be a Christian interpolation. Dr. Kalt shows that this hesitancy is unjustifiable.

We now come to a work of first rate importance, one in which the genius of the great Dominican scholar, Père M. J. Lagrange, is seen with éclat.<sup>7</sup> Among Scripture scholars of to-day Père

<sup>6</sup> Price M. 3.40, geb. 4.70. Pages 55, 31.

<sup>7</sup> *Le Judaïsme Avant Jésus-Christ*. Gabalda et Fils, Paris. pp. xxvii, 624. Price 100 fr.

Lagrange towers as a giant; and this latest work, packed with information, shows him at his best. No student of sacred Scripture can afford to neglect it; and the ordinary priest will find its erudition so easily and fascinatingly set out that he will read it from start to finish. Perhaps the best estimation of its worth may be appreciated by comparing it with Moore's *Judaism* where the two books cover the same ground. Moore's two volumes have been loudly acclaimed in reviews and periodicals (especially Jewish). Read Moore and read Lagrange: it will not be difficult to decide which is the more reliable work. And it must be added that Lagrange does not hesitate to commend Moore where commendation is deserved.<sup>8</sup> The scope of the work is best indicated by its contents. It does not claim to be an exhaustive treatise of Judaism before Christ, but a selection of facts, influences, beliefs and developments that give an insight into the minds of the Jews especially from Maccabean until Christian times. For details Lagrange advises the student to consult Schürer, whose work will be "longtemps indispensable."

Beginning with a résumé of Jewish history before and immediately after the Babylonian Captivity, and clearing the ground of Wellhausen obstructions, the author with a masterly hand leads the reader to the time when the Jewish hierarchy was established under Persian rule. Omitting the further history of this Persian domination (for this we are referred to the fine articles of M. Touzard in *Revue Biblique*, 1916-1927), the writer brings us to the first contact between Judaism and Hellenism—the gradual infiltration of heathen fashions, and the almost complete apostasy, until the Hammerers (Maccabees) set about smashing the pagan monster. The author then takes up the *Book of Daniel*. Leaving aside the critical discussion of the origin of the book, he concentrates attention on its doctrinal import: how it taught the Jewish mind to expect the advent of a world-wide Messianic Kingdom, but—and here it was that the Jews made their great mistake—a spiritual, not a worldly Empire. "On dirait sans trop d'exagération que tout le malentendu entre Jésus et les Pharisiens, entre saint Paul et les Juifs, est né de ce que le Judaïsme des docteurs s'était orienté vers une fausse intelligence du règne de Dieu, dont les traits avaient cependant été fixés par Daniel" (p. 68).

In order to preserve a chronological sequence between the facts and the ideas, the next six chapters of this second part of the book are alternately historical and literary. We confess that we have not found this interweaving altogether pleasing, especially as the dating of some of the documents is uncertain. The historical chapters take us from the time of Jonathan, brother of Judas the Maccabee, to that of Christ: there is an Appendix on the Governors of Syria from 27 B.C. to A.D. 39. Especially noteworthy is a splendid chapter on Herod I. The literary chapters deal with the earlier apocryphal writings.

<sup>8</sup> Moore's work is described as "irréprochable pour l'information... mais dans le domaine immense du rabbinisme l'auteur a évidemment fait un choix."

After separating the wheat from the chaff and showing the inferiority of these compositions compared with the prophetic writings, the author discusses part of *Henoch*, the book of *Jubilees*, and the *Testament of the Twelve Patriarchs*. Two chapters farther on the *Psalms of Solomon*, especially their Messianic references, are examined; while writings that are dated after the birth of Christ—the *Assumption of Moses*, and parts of *Henoch*—are left over until the end of this second part. It is here that the book lays itself open to attack. Its contention that all the "Son of Man" passages in *Henoch* are post-Christian interpolations is sure to arouse controversy; and its attribution of so large a part of the apocalyptic literature to the Essenes is certainly debatable.

The third part of the work opens with a splendid chapter on the Jewish sects—Pharisees, Sadducees, Essenes. Here also are considered the Canon, the Synagogue, the Schools, and the Scribes. Lagrange has none of the sentimental estimate of Pharisees that has lately become fashionable; incidentally, also, he clears the Essenes of the charge of pagan borrowing, e.g., in their so-called solar cult.

We pass on to the main tenets of Judaism before Christ: the unity of God, the future life, Messianic hope (here a fine dissertation on the "Servant of Iahvé"); then to the supposed influences of foreign religions—Persian, Babylonian, Egyptian, Grecian, and the Mandaean gnosticism. Readers of the *Revue Biblique* (1927-28) will remember the illuminating articles that did much to sober the Mandaean craze that followed the publication of Lidzbarski's books. Here the results of those articles are summarily reproduced. Lagrange believes that the first origin of Mandaeism should be attributed to Essenism: that it developed in the first century of our era and became anti-Jewish and anti-Christian. It exercised no influence on Christianity.

Jewish mysticism is next examined. It is found tightly bound up (as St. Paul knew so well!) with a jurisprudence that clogged spiritual development. The reader will see how very necessary was the liberty wherewith Christ has made us free. In this section will also be found valuable information on the *Chekinah* (in English writings generally *Shekinah*), the *Memra*, the Divine Names, the Prayers (*Shema'* and the *Shemoneh 'Esreh* or Eighteen Prayers), the private devotions and the love of God. Incidentally we are told that "il est impossible de voir dans le prologue du IV évangile l'influence d'un *Memra* ou d'un *Dibbour* palestinien" (p. 455).

The fourth part of the book deals with Judaism in Egypt—the first settlements, the Elephantine papyri, the temple at Leontopolis, the influence of Hellenism, the Alexandrian Jews, the Sibylline Oracles, the origin of the Septuagint, and the so-called Alexandrian canon (otherwise known by the worse term "deutero-canonical list"). On this last point it is refreshing to read:

"On ne s'explique pas pourquoi certains exégètes catholiques ont tenu



si fortement pour l'existence d'un canon alexandrin. Pensaient-ils donc que l'Eglise devait nécessairement recevoir du judaïsme le catalogue de ses livres inspirés? Mais on voit par Philon qu'il ne souciait nullement d'imposer des limites à l'inspiration divine. Les Apôtres, instruits par Jésus-Christ, ou après sa mort par le Saint-Esprit, n'avaient pas à se régler sur leurs opinions, comme l'a dit excellemment le R.P. Merk." (p. 532.).

And a footnote dismisses the matter beautifully with the remark: *Exit canon alexandrinus!*

Chapter XXI (wrongly headed XX) discusses Philo and his allegorical method: how far he borrowed from the Stoics, his independence of Egyptian influence, the relation between his teaching and that of the Palestinian rabbis, and how he hindered rather than helped the Messianic expectation.

In a brilliant summing-up of his colossal work Père Lagrange asks the important question: What does Christianity owe to Judaism? The belief that there is One Almighty God, Creator of Heaven and earth, and Rewarder of His faithful servants—this comes from the religion of Israel. But the second article of our Creed—the Son of God made man for us? Neither Philo nor any other Jewish thinker contributed anything to that. True, the Christian Church has taken over sacred Books that came from Jewish sources; but the interpretation of these inspired writings is that given by the Messianic Prophet whom the Jews expected and whom Christians adore as Lord and God. No interpretation of the Old Testament "par voie de pure interprétation littérale" can lead to the Christian Faith. It is well that the fine pages of this conclusion have been written. Here we have the answer to those subtle attempts made in recent years by Jews, rationalists, and anti-Christian propagandists to show that even in the highest teachings of Jesus in the Gospels (St. Paul is execrated!) there is nothing that has not been borrowed from Judaism.

Our review of this magnificent work has necessarily been cursory. We hope, however, that enough has been said to recommend it to all serious students of sacred Scripture.

The largest Anglican commentary that has recently appeared is a two volume work on the *Psalms*, by W. Emery Barnes, D.D.<sup>9</sup> There are some healthy features about this work which we are glad to see. It falls out of the line led and directed by (mostly German) critics. It is not afraid of its desertion. It has even the courage to attack the modern leaders. The great Duhm is not spared; while Gunkel and Mowinkel (with his sorcery and black art theory) equally fail to impress this Cambridge divine. Sometimes the protest reaches indignation, as, for example, in the note on cxxii. 6:

*They shall prosper that love thee.* For these words Ewald, Duhm, Bertholet and Gunkel read against M.T., LXX. Peshitta, Targum: Jerome *iuxta Hebraeos*, "May thy tents prosper!" Jerusalem's tents! A wanton emendation.

<sup>9</sup> *The Psalms*, by W. Emery Barnes, D.D. (Westminster Commentaries).

2 Vols. pp. lxxxii, 698. (Methuen. 42/-.)



Is the ice breaking at last? Is a reaction really setting in? True, there is shyness at times. Duhm's puerile suggestion that Ps. lxix. (Vulg. 68) was written "by a priest who had fallen out with his brother-priests" is mentioned without comment. Other good points are the attack on the metrists—the vandals of the sacred poetry; the protest against "devastating textual criticism"; and the refusal to be led away by the argument from Aramaisms. It is truly said that "Aramaisms must have been in use in the Hebrew language throughout the whole period of the Kingdom" (p. xxvi.). The Vulgate text is frequently quoted. In the commentary proper we are pleased to find "Kiss the son" accepted in ii. 12, and *moreh* (as lxx. and Vulg.) preferred in ix. 20. Bickell's acrostic in cx. (Vulg. 109) finds no favour with Dr. Barnes.

But there is much in the two volumes that Catholic scholarship cannot accept. The treatment of the Messianic Psalms (except xlv. [44]) is unsatisfactory. The late dating of some psalms is based on insufficient evidence: Ps. li. (50) is "post Davidic." In his homiletical prefaces to individual psalms Dr. Barnes has often allowed his imagination to run away with him: the titles of the psalms he regards as "little more than guesses"; yet his own headings are often mere guesses. (After all, the psalm superscriptions belong to very ancient tradition and are still an unsolved problem; thence they are worthy of more than cavalier treatment). We do not agree with Dr. Barnes when he says that the lxx. "was made for the ignorant by those who were just a little less ignorant" (p. lviii.). There are other blemishes. The writer does not seem to know the *Psalterium Romanum*. It is not correct to say (without qualification) that the Psalmists "sometimes ignore or condemn the sacrificial system" (p. 19). At the bottom of p. 30 "I.e." should be eliminated. The alphabetical argument for the unity of Pss. ix.-x. (M.T.) is not simply "otiose." On xvii. 15: "I shall be satisfied when thy likeness awaketh" cannot be right. The beauty of Ps. xxiii. (Vulg. 22) is marred by making it throughout a traveller's psalm, and by refusing to see the two pictures of the Shepherd and the kind Host. In xxviii. (27) 2 Vulgate does not read *oraculum*, but *templum*; and *meditabor* in Vulg. cxviii. (M.T. 119) 16 does not mean "I will be occupied." The text of xxxix. (M.T. 40) 6 surely deserves a longer note. So we may sum up by saying that the general tendency of the commentary is in the right direction, but it has failed to avoid the irresponsibilities associated with free-lance criticism. In the two volumes we have only found one quotation from modern Catholic commentators. Finally, we are of opinion that two guineas is rather a large sum for a Westminster Commentary.

While on the subject of the Psalter we may mention that a second edition of *Sing Ye To The Lord*<sup>10</sup> has recently been published. These two volumes are not a commentary on the Psalms, but a beautiful collection of devotional thoughts sug-

<sup>10</sup> Two vols. pp. xvi., 443, 509. B. O. & W.

gested by the reading of the inspired poetry. Fr. Robert Eaton of the Birmingham Oratory has a delightful facility for culling the sweetest flowers from the garden of Scripture, and bunching them together to adorn this or that psalm. As a devotional treatise this work is truly admirable.

Eight volumes of the Moffatt New Testament Commentary have now been published. The aim is "to bring out the religious meaning and message of the New Testament writings as understood by the communities to which they were addressed in the first century." Moffatt's new translation is taken as the basis of the commentaries, of which translation we may say that its modern speech imparts life and force into the sacred narrative with an admixture of flippancy. The volume before us is *The Acts of the Apostles*, by F. J. Foakes-Jackson, D.D.<sup>11</sup> It is designed "not for specialists but for those readers who require a plain statement of the contents" of *Acts*; it is "critical in places," but "frankly an appreciation of the work of Luke." A discriminating student, one who knows how far to trust an "adventurous" writer, will find this volume not only eminently readable, but also full of interest, and desirous of saying things that will please Catholics, Protestants and Rationalists. Unfortunately the treatment is eclectic: the author speaks about what he likes, and often breaks off just where the reader would have him go on. He seems to delight in finding so-called difficulties; c. viii. 1-3, for example, is said to "abound in contradictory statements"! Sometimes his over-venturesome spirit leads him into strange statements, as that the mother of Jesus is not mentioned by the synoptists; or that in ii. 38 baptism is represented "as a means for obtaining a miraculous gift of prophecy and tongues, rather than a cause of transformed character." The date of *Acts* is given as A.D. 90, apparently (for the writer is not clear on the point) on the ground that Luke may have depended on Josephus. The historical worth of the narrative is frequently questioned: "the second chapter of *Acts* cannot be reckoned as a historical account of what actually happened": in Peter's speech (c. iii.) "there are many words which it is hard to believe that Galilean peasant could have used": a natural explanation of the deaths of Ananias and Sapphira is suggested; and "the whole behaviour of Peter (on that occasion) is absolutely different from what one might expect of a disciple of his Master." Attempts to harmonize the accounts of St. Paul's conversion are regarded as futile. This will give some idea of the tone of this commentary. As we have already said, a discriminating student will find much in it that is worth reading; but it is not the book for one who is reading *Acts* for the first time. We are told that the aim of the Moffatt Commentary is to bring out "the religious meaning" of the sacred text. For this, it would seem to us, the first requirement is a religious attitude of mind that will

<sup>11</sup> Hodder & Stoughton. Price 8s. 6d. pp. xx., 263.

really appreciate what these sacred writings "originally meant for the communities to which they were addressed in the first century."

### III. HISTORY.

BY THE REV. C. L. WARING, M.A.

Readers of History are surely the spoiled children of fortune. While reviewers of detective stories bewail the absence of a successor to Conan Doyle, we revel in a perpetual round of excitement. Not that all the books published recently are of the same type. Fr. H. S. Spalding, S.J., has produced what may be called a pleasant pastoral—entitled *Catholic Colonial Maryland*, published by the Bruce Publishing Company, Milwaukee, \$2.50. The author has special qualifications for his work. He writes well; he knows the country and he has talked to one "who was born in the year Carroll of Carrolltown died."

He gives a charming picture of the early days of the colony, with illustrations of Maryland houses, descriptions of the home-life of the people, details of the food they ate and the simple furnishing of their homes. And with all the simplicity there is an atmosphere of peace, piety and plenty. In fact, the picture is so pleasant that we find ourselves murmuring, "Is this the forest primeval?" and there comes to mind by way of contrast the account left by an early colonist of Virginia.

"When the ships departed there remained neither tavern, beer-house, nor place of relief, but the common kettle. Had we been as free of all sins as (of) gluttony and drunkenness, we might have been canonized for saints. Our drink was water; our lodgings, castles in the air. With this lodging and diet, our extreme toil in bearing and planting palisades so strained and bruised us, and our continual labour in the extremity of the heat had so weakened us, as made us miserable. Fifty in this time we buried. From May to September those that escaped alive lived on sturgeon and sea-crabs."

Other similar pictures could be given, but, no doubt, Maryland was more fortunate than some other colonies.

The account given of the Calverts and their relations with the Indians is equally interesting. We come with rather surprising suddenness upon the period of Puritan domination, and in dealing with events such as the French Wars and the Revolutionary War, the author's pace leaves a painstaking historian a little breathless. It is significant that the bibliography is made up almost without exception of American books; and English scholarship, which is not inconsiderable, is not referred to; and we can fairly say that the neglect of it has left something wanting in the completeness of the story.

Still, no doubt, the author did not intend, in a comparatively small volume, to give a complete history of America, and we acknowledge gratefully the charm of the old-world picture which he gives: the spaciousness of those harbours into which the Dove and the Ark sailed: the limitless wealth of the forests:

the good fellowship of the first colonists. We bow in acknowledgement of his appreciation of English elegance and good-taste; and to find an American who sighs for the vanished odours of rose-leaves and lavender surely suggests that Conservatism has already had its revenge on Revolution.

And now having paced sedately round the maypole we ought to let off the fire-works. But not just yet. William of Wykeham intervenes. Mr. G. C. Heseltine has given us a very lively account of this great fourteenth century Bishop,<sup>12</sup> and he suggests that earlier biographers have not understood their material. Mr. Heseltine explains in what sense Wykeham was a pluralist. In his person, the title seems to be one of honour. His supposed anti-papal spirit is also explained. Indeed, the bishop stands out as a man of admirable proportions, physically, intellectually and spiritually. He was an artist who could produce buildings both beautiful and lasting. He was a faithful servant of his king and country, without being a mere party-man. His devotion to the Mass and to Our Lady won the respect of his people in the fourteenth century. One cannot but think what an asset he would have been in the sixteenth!

His work for education in building Winchester School and Lew College, Oxford, is well known; and though he does not seem to have been remarkable for scholarship himself, his obvious appreciation of learning and the opportunities he provided for others should be borne in mind in discussing the Renaissance and the supposed New Spirit of the fifteenth century.

One word only in the book we regret. Mr. Heseltine refers to Henry VIII as the "Polygamist." No doubt the title is clever, but it savours a little of abuse and one would like to see Catholic writers, who have so much good work to do in History, scrupulously careful of the feelings of non-Catholic readers.

And now Mr. Belloc enters, dragging the wretched Thomas Cranmer, Archbishop of Canterbury, and not making of him, as Achilles did of Hector, a figure to rouse the pity of succeeding generations. Mr. Belloc's book<sup>13</sup> is a triumph of art. It has all those so-called faults which arouse the ire of "professional" historians. Mr. Belloc does not quote authorities for all his statements, but if we take the trouble to look up points where we suspect he may be drawing on his imagination—to see, for instance, if Princess Mary was little or Cranmer short-sighted—we find that Mr. Belloc has good authority for what he says.

He tells us in the brief foreword that "for the most part of the facts related I have based myself on the scholarship of Professor Pollard." It is as well to look up this authority.

We find that Professor Pollard produced his life of Cranmer in the "Heroes of the Reformation" series in 1904. To him

<sup>12</sup> Published by Burns, Oates & Washbourne, 6s.

<sup>13</sup> Cranmer, Cassells, 15s.

Cranmer was the founder of a very respectable establishment, and so presumably is a man to be spoken of with reverence. So he introduces his subject with the words of Strype as: "the first Protestant Archbishop of this kingdom, the greatest instrument under God of the happy Reformation of this Church of England; in whose piety, learning, wisdom, conduct and blood, the foundation of it was laid." The Reformation, one observes, is the work of God, and Cranmer is His Prophet. Of course, we have heard that story before, but curiously enough those who would examine the claims critically in the person of Mohammed, have no doubts or hesitation about Cranmer.

Cranmer, in his early days, was a "Roman Catholic," but Professor Pollard tells us that he was "affected by his industrious examination of the Scriptures"; he tells us that "they (the Papal claims) could not survive the growth of the Spirit of nationality" and "it is little wonder that the nation repudiated the jurisdiction of a court in which its influence was measured in such a contemptible scale"—this à propos of the fact that but one Cardinal out of forty was an Englishman. One more passage we must quote. "The Church is, of course, the same Church before and after the Reformation, but then Saul and Paul were the same man before and after conversion"! So was Judas before and after the betrayal.

This is a book which for years has been considered to be a satisfactory example of "professional" history. It illustrates perfectly how a case can be made out by ex parte statements—how a reader who wishes to believe a particular view can be strengthened by theological asides and insinuations which have no value whatever, and how the whole can be given verisimilitude by references to authorities for historical facts which have nothing to do with the theological conclusions. This is not meant to imply that the Professor is not sincere in his views: it merely illustrates what has been called "History."

Into this world of Anglican orthodoxy Mr. Belloc's book will burst with the force of an explosion. Taking his facts from Professor Pollard, Mr. Belloc does not run second to him in his admiration for Cranmer's scholarship or his appreciation of his power to write perfect prose. But as we read Mr. Belloc we cannot help feeling that this man "in whose piety, learning, wisdom, conduct and blood the foundation of it was laid," was one of the most loathsome creatures that History has known. Really one wishes to avoid bitterness and exaggeration, for if the truth about so difficult a period is to be learnt, we have all need of patience and gentleness. For this reason it is perhaps a pity that Mr. Belloc states his opinions with such force. Those who need to reconsider their view of Cranmer, may be so hurt by this presentation of him that they may be provoked to wrath rather than to reflection, to blind resentment rather than to open-minded reconsideration.

Judging from the review in the *Church Times* for March 4th, this has already happened. If the reviewer succeeds in

persuading his readers that Mr. Belloc's book is not worth reading, that there is "very little discoverable resemblance between the central figure of Mr. Belloc's volume and the Thomas Cranmer of history," it will be a thousand pities. Mr. Belloc does not always assume that Rome is right. He is obviously not taken with the diplomacy of Clement VII. He has Gasquet and Bishop on his side on the question of the Prayer Book of 1549 and the Real Presence; he could support himself on the point of "immensely important alterations of 1559" by referring to Professor Pollard's *Political History*, Vol. VI. He need ask merely for a little patient thought on the question of Cranmer's proposed New Testament. But these things, though important enough in the consideration of dogmatic history, are not the questions which determine the success or failure of Mr. Belloc's book. What manner of man was Thomas Cranmer? Did he betray Anne Boleyn, the woman who made him, as Mr. Belloc says he did? Did he make use of friendship to drag down a friend that he himself might escape? Did he believe as Firth did and yet hand him over to be burnt? Did he subscribe to the Six Articles and not believe them? Did he go through the ceremonies of the Mass time after time when he disbelieved in and detested the Mass? If so, Mr. Belloc has put down the truth about Cranmer for the first time in our history. If so, one suspects that any English gentleman will think hard before he is prepared to follow Cranmer as a Reformer even though the Church needed reform. If so, Mr. Belloc has put out that fire in the false light of which Thomas Cranmer has appeared to his countrymen for three centuries as a martyr. There is now a reasonable chance of their considering seriously the question why did the nation follow Cranmer rather than the more truly English More and Fisher?



## ROMAN DOCUMENTS

BY THE REV. A. BENTLEY, Ph.D., M.A.

### ELECTRIC LIGHT.

In his capacity as Apostolic Visitor of the city of Rome, Cardinal Marchetti Selvaggiani has published a sheaf of regulations concerning the use of electric light in churches. Parish Priests, Rectors and Superiors of the Roman churches and oratories are called upon to put the regulations into execution at the earliest possible moment. Where serious difficulties exist, some delay may be permitted, but in no case may this extend beyond June 30th, 1932.

The Cardinal's disciplinary measures aim at enforcing the decrees of the S.C.R. with all their implications. Here we have, therefore, an unusually authoritative exposition of the way in which the decrees must be understood and applied.

A reference to the Authentic Collection of Decrees shows that the Holy See has forbidden the use of electric light either (i) as a substitute for the wax candles prescribed at the altar, or (ii) with a view to producing theatrical effects. On June 4th, 1895, in answer to the question "*Utrum lux electrica adhiberi possit in Ecclesiis*", the S.C. of Rites replied "*Ad cultum, negative; ad depellendas autem tenebras Ecclesiasque splendidius illuminandas, affirmative; cauto tamen ne modus speciem praeferat theatralem.*" Succeeding decrees interpreted this general prohibition, and forbade electric light on the altar along with the candles (May 16th, 1902); in place of candles or lamps prescribed before the Blessed Sacrament or Sacred Relics (November 22nd, 1907); in the interior of the Benediction Throne, to enable the people to see the Blessed Sacrament better (July 28th, 1911); on the *gradini* of the altar, or before pictures or statues set above the *gradini* (June 24th, 1914).

Now this is how in Rome itself the above decrees are to be interpreted and extended (Osservatore Romano, March 19th, 1932):

"1. Only candles of wax of good quality may be used upon the altar. It is therefore absolutely prohibited to place there, at any point whatsoever, candles fitted with electric lamps, even if side by side with wax candles. This must be understood also of electric chandeliers, brackets or standards, near or above the altar, forming part of its decoration and completing its design. Standards or brackets, if altogether *separated* from the altar, may have electric 'candles', provided the lamps are of limited power (3.5 candle power).

"2. It is likewise prohibited to set candles fitted with electric lamps in front of and around the Throne for Exposition of the

Blessed Sacrament, even if the Throne be detached or distant from the altar or against the wall; a practice adopted in some churches during the most solemn Expositions.

"3. Similarly, before Sacred Relics, even when placed below the altar, and before such sacred pictures or *sottoquadri*, as, with due authorization, are venerated upon the altar, electric candles or lamps may not be used, but only wax candles, or lamps with wicks; and the last should not be set upon the *mensa* of the altar.

"4. The electric illumination of the interior of a *baldacchino*, or of a throne or canopy for exposition either of the Blessed Sacrament or of the sacred wood of the Cross, is forbidden.

"5. Away from the altar itself, electric lights of a power proportionate to the use they serve, in hanging lamps or on brackets, are tolerated, provided that the lamps remain entirely hidden, and that in front of the altar where the Blessed Sacrament is reserved or where sacred Relics are exposed, there is at least one oil lamp in a conspicuous position.

"6. In front of sacred pictures placed above altars, even if separated from the altars, none but wax candles or wax lamps are allowed; and in front of sacred pictures which, with due permission are venerated apart from altars, it is tolerated that electric candles or lamps be set, with the special precautions and conditions indicated in the following paragraphs.

"7. Crowns, garlands, diadems, frames, inscriptions, monograms, hearts, symbols, rays, stars, roses, lilies, flowers, or any other kind of decoration, made with electric filament or lamps, and set in any way whatsoever around sacred pictures or statues, are prohibited, and must be removed forthwith, even if they are placed against the walls of a chapel, or of a church or its annexes, or overhang or surround niches or shrines.

"8. Automatic electrical illumination through the insertion of coins in a slot, and invitations by lamps or any other system whatever, are forbidden before all altars and sacred pictures or in any part of the church.

"9. By preference, the ordinary internal lighting of the church should be effected by means of electric light from hidden sources; and the same method may be used with due caution to light up pictures or images with a soft and sufficient light. On occasions of greater solemnity an 'extraordinary' illumination may be prepared with standards, brackets or chandeliers lit with electric candles, provided that their direction and position be determined in a manner perfectly corresponding to the artistic requirements, the nobility of sacred edifices and the dignity of sacred worship, with scrupulous care not to inflict damage on the walls, painting or marble; and provided that the power of the light be as low as possible.

"10. We condemn and prohibit all illumination with a series of exposed lamps, fixed to rods of wood or iron, tracing architectural lines and motives in the interior of a church or

an altar; as well as stars or other devices in place of electroliers.

"11. When the external illumination of a church, on the occasion of some extraordinary solemnity, is carried out with cressets in accordance with Roman tradition, it must be arranged in such fashion that all danger of fire, or of discolouring the stone or walls through flames or oily substances, is avoided. If electric light be used, the preference should be given to reflex light; any plan to use strings of exposed lamps, fastened to wooden or metal rods, must be submitted to the diocesan Commission for sacred art. For any illumination, Superiors of churches must give formal guarantees about the safety of the building.

"12. An expert from the technical Commission of our Vicariate will check all electric fittings for lighting churches, chapels or oratories, and we ordain that from now onwards any project involving new equipment or renovation must previously receive the approval of the Commission, to whom belongs the revision and approbation of the work when completed."

#### THE USE OF THE COMMUNION PLATE.

The following response from the S.C. of the Sacraments to the Archbishop of Liverpool will be welcomed by many as an authentic decision on points that have frequently been raised (cf. CLERGY REVIEW, 1931, pp. 451 and 664). A complete translation of the document is here given for the convenience of the reader.

*S.C. of the Sacraments.*

*Rome, 31st August, 1931.*

Most Excellent and Most Reverend Lord,

This Sacred Congregation of the Sacraments has given mature consideration to the petition sent by You in Your own name and in that of all the Ordinaries of England and Wales, to obtain, by reason of certain inconveniences or difficulties which arise, the faculty of allowing the distribution of Holy Communion in the old way which obtained in England before the Instruction "Dominus Salvator," that is, without the Communion plate. Similar petitions have been presented by other, though few, Ordinaries; and Our Most Holy Lord Pope Pius XI, to whom the petitions were referred, being of the opinion that the objections against the aforesaid regulation are not so weighty that they cannot in course of time be overcome, especially by explaining to the faithful in a suitable manner the reasons for such a precept, commanded that the use of the Communion plate should be introduced in religious houses and gradually spread among the churches.

The reason for this ordinance is urgent and evident. For it is the Catholic teaching that fragments of the Sacred Species contain the whole body of Jesus Christ, no less than unbroken particles do; therefore too much care and skill can not be used

to prevent the sacred fragments from being lost or trodden under foot.

Hence the devotion of the faithful themselves spontaneously introduced the use of the Communion plate, and since happily the faithful approach the sacred banquet in greater numbers every day, this Sacred Congregation has approved the use of the plate and ordered it to become general. To this decision the Roman Pontiff has lent his authority and command. To render the use of the plate easier, this Sacred Congregation has more than once declared it to be in harmony with its wishes (*menti conforme*) that the plate itself be presented to the faithful and held under the chin by clerics or servers assisting the priest, provided they observe requisite care in the use of the plate, not inverting it in any way: it will be the duty of those who have charge of souls to instruct the servers on this point. Also, if the faithful, while holding the plate under the chin, are unable to raise the Communion cloth with their own hands, it may conveniently be left, duly arranged or spread (*rite dispositum*), as an adornment of the sanctuary.

To collect the fragments from the Communion plate, they may be taken up singly, leaving aside extraneous matter (*sordibus relictis*), or, if there is no time to spare, the purifying of the plate may be put off to another time.

So well known, however, is the devotion of the Catholics of England to the Most Divine Sacrament, and so ardent and wise the zeal of their Hierarchy, that it may be counted as certain, that what has been shown to conduce still more to fostering and showing devotion to the Eucharist, will not henceforth prove difficult, or be so considered.

To Protestants themselves this will set an example, and awaken their admiration, since they will hold in higher regard Catholics who so seriously and devoutly handle and administer the Divine Mysteries and participate in them.

Respectfully I declare myself

Most devoted in Our Lord

To Your Most Reverend Excellency,  
M. Card. Lega, Bishop of Tusculum, Prefect.

## BOOK REVIEWS

*The Bow in the Clouds*, by E. I. Watkin. No. 4 of Essays in Order. (Sheed & Ward. pp. 152. 3s. 6d.)

Mr. Watkin has here attempted a justification of the whole series. His thesis is "the affirmation of the metaphysical order of reality as revealed in the varieties of human experience and the integration of human experience by that order." The rainbow which God set in the skies for a sign of the covenant between Himself and man is used to symbolize the reflections and participations of the divine attributes in creation. The book may be divided into two parts: the first discusses the hierarchy of existence and correlatively of knowledge, the second the hierarchy of life and correlatively of love. The first mounts from matter and sentient life, the subject of the positive sciences, through the mixed sciences which apply abstract principles to concrete phenomena, up into the pure sphere of intellectual being and of metaphysical knowledge, the complete term of which is Subsistent Being. A similar scale of perfection leads to Subsistent Life, from the merely biological, through art and sex, to religion and mystic union.

*The Bow in the Clouds* is packed with fertile and provocative thought. Its scope is universal, and therefore Catholic. It fears nothing in creation and finds God in everything. Mr. Watkin hints at an almighty synthesis, and in his examination of every grade in the two classes he has chosen, he arrives at the *summum bonum* or the *primum movens*, Who are One. Mr. Watkin arrives, I say, but whether he will lead anyone with him is another matter. Although I find the book very confusing, even after long study, I dare not call it objectively confused. The trouble seems to me to be that it has fallen between two schools. Its aim might be likened to that of the *Summa contra Gentiles*, in so far as it undertakes to explain the universe we live in without recourse to revelation; and if it had translated the basic positions of Catholic philosophy into language understood of the moderns, I should have had nothing but admiration to express. But I fear it will help nobody, because the reader is never sure of the consistency of its idiom. The result is that the scholastically trained are for ever stopping to cast round for a sense which shall justify a particular statement, while the unscholastically minded will probably be puzzled by the divorce between the meanings they attach to words and the judgments those words are used to establish.

Let me try to illustrate this from the author's remarks on intuition in his chapter on metaphysics. Wust is quoted with approval as calling the *intellectus agens* of the Thomist an aspect of intuition. Now, whatever meaning may be given to

intuition, it remains essentially apprehension, and any apprehension is consistently denied to their *intellectus agens* by the Thomists. The only sense in which the phrase "aspect of intuition" can be true is that though this *intellectus agens* itself neither sees nor judges, yet it is causative of apprehension and judgment. The mistake of such a phrase is, to my mind, not that it is untraditional, but that it will probably lead the non-Scholastic to picture the *intellectus agens* as an apprehending faculty, in which case he will never grasp the Thomist position. Again, we are told that the Thomists unduly confined intuition "to the first principles of intelligibility." The objection to this statement lies in the difference between Mr. Watkin's definition of intuition and St. Thomas's. Mr. Watkin's is a larger definition, embracing much of what St. Thomas would call *intellectus*: what St. Thomas understood by intuition could not be extended even by Mr. Watkin to more than first principles. The Scholastic will ask why the Angelic Doctor's distinction has not been preserved; the non-Scholastic is unlikely to grasp that the word has been used with two different senses. Hence again he will be led into error, or at best puzzled. The author on p. 55 says that the five Thomistic proofs of Theism are ultimately reducible to the argument from contingency, and continues: "Such an argument, however, is a monstration of absolute Being as implied in the contingency of created being as its source, ground and presupposition. It appeals to an intuition of contingency as implying an absolute." And at the beginning of the chapter he includes God Himself "in diverse modes and on various levels" among the objects of the direct apprehension of the intuitive intellect. Scholastics would be surprised to hear that the argument from contingency was a direct apprehension. Knowledge from a presupposition can hardly be termed direct, and the usual language of the Schools dubs it demonstration. The danger of such a statement to the unscholastically minded is that it may lead them to underestimate, even to overlook, the real deductive step found in all the five ways, and to conceive the mind's acceptance of God's existence as the result of direct contact or experience. The error of such a conception need not be developed, as it is such a common tendency in our times.

I have used these detailed statements to make the general point that there is little real clarification about Mr. Watkin's work, and for this reason he is not persuasive. His expressions often seem to me to be misleading, although an "orthodox" sense can be found for them. But one does not expect the non-Catholic to find this sense. Why should he?

RICHARD L. SMITH.

*A Year's Preaching.* By the late Fr. E. N. Farmer. (Sands & Co. 5s.)

Fr. Dreves, a faithful disciple of the late Fr. E. N. Farmer of St. Joseph's Foreign Missionary Society, has collected



sixty-six short sermons covering practically the whole ecclesiastical year as preached by Fr. Farmer during the last years of his life. The sermons are full of substance; no words are wasted, but the style is easy and flowing. They are the sermons of a zealous priest whose one idea is to appeal to the minds and hearts of his people in a thoroughly practical manner. The editor, Fr. Dreves, contributes a brief introduction.

T. E. F.

*The Capuchin Annual, 1932.*

This is a thick volume of 366 pages, elegantly printed on cream art paper. It is edited by Fr. Senan, O.M.Cap., and is issued from the Father Matthew Record Office at the price of two shillings. The contents page includes such writers as Fr. James, Alice Curtayne, T. J. Kiernan, Dr. Pierse and Father Xavier. The illustrations are so copiously distributed that we have counted over fifty in the first hundred pages. It would be rash to expect all our Catholic publications to reach this high standard of value for money. It is definitely a rare feat of production. The happy miscellany contained between its covers (records of Capuchin activities, articles on Liturgy, Travel, and the Social Order, poems and plays) is purposed to meet all classes of minds. If you have an interest in Catholic progress, and two shillings, we assure you of a Capuchin good measure, pressed down and running over.

J. G.

*101 Ways of Cooking Potatoes, 120 Ways of Cooking Eggs*, by Marcel Boulestin and A. H. Adair. (William Heinemann. pp. 62 and 71. 2s. each.)

No longer need the potato be "expected and received," as Monsieur Boulestin puts it, "twice a day in that spirit of resignation to one's fate which is characteristic of the Christian husband"—and of the Christian pastor. For he and his colleague give us not only abundant and varied recipes for potatoes as "vegetables," but also for substantial potato dishes, and for soups and cakes, as well as salads. A like comprehensiveness characterizes the egg book. Monsieur Boulestin is rigidly orthodox in respect of the omelette; if one likes over-beaten scrambled eggs, or an imperfect soufflée, well and good, but one should not call these things omelettes, nor allow one's cook to do so. The authors could easily bring their 101 potato recipes up to the 120 level of the egg by adding some of the old English and Scots regional dishes, for instance, Devonshire potato cake and Scots potato cheese-cakes, to mention only two. But already these two little books provide an *embarras de richesses*.

## REVIEW OF REVIEWS

In the April ECCLESIASTICAL REVIEW, the Rev. Robert H. White of the Catholic University of America gives us the first of a series of three articles on *The legal effect of ante-nuptial promises in mixed marriages*. The subject has come into the fore-ground in consequence of the Decree of the Holy Office issued in January, 1932. "The influence of civil law in this regard suggests the advisability of an enquiry into the present legal status of ante-nuptial promises given in mixed marriages. The promise in the *Cautiones* that all the children of such marriages shall be baptized and educated in the Roman Catholic faith is of particular importance. Such an enquiry shows the need of a form of ante-nuptial agreement that will avoid all ambiguity and meet the essential requirements of the civil law of contracts. Of equal importance is the need of understanding and appreciating the legal reasoning underlying the agreement, which would be of great benefit in preparing and presenting cases in court proceedings to secure the enforcement of those ante-nuptial promises. With such needs in mind it will be useful to submit an analysis of ante-nuptial agreements from the legal viewpoint, of legal precedents dealing with such promises, and of the true nature of the rights and remedies which may aid in preparing and in presenting cases arising in the future, a form of ante-nuptial agreement is finally suggested as suitable not only to express the will of the parties but also to fulfil the requirements of the civil law of contracts" (p. 340). As will be seen the programme is a wide one. The first article deals with the apparent barrier of legal precedent and leads to a full analysis of the English cases, and then of the American cases. The analysis brings to light the principles upon which the English cases were based. First of all the old Penal Laws making it a crime to teach the Catholic religion and forbidding Catholics to be appointed guardians. Secondly, the then prevailing doctrine that a father was the sole arbiter of the religious upbringing of his children. To-day, neither of these factors exists, and therefore reliance upon these cases as precedents is erroneous.

Under the poetical title "*The Rose of the Sacred Blood of Christ*," Father Francis J. McGarrigle, S.J., Librarian of the Oriental Institute in Rome, gives us a plain statement of the faith of the Eastern Orthodox Church in the Eucharist.

THE COMMONWEAL (Grand Central Terminal, New York, U.S.A.; 6 dollars a year) faces the outcry against the Church's Mixed Marriage legislation: "The Church regards, and has always regarded, the faith of which she is the custodian as

superior to any human conclusion, however lofty and venerable, or to any bounty or blessing the natural order can bestow. She requires her children to prefer that faith before any such authority or advantage, and to maintain it at the cost, if need be, of any earthly calamity. She lays it down that all human beings have a right to that faith, but that the children of Catholics have the additional and providential right of immediate heredity; and she holds that Catholics who fail to transmit it to their children, are guilty of fraud and treachery in the supernatural order, and are working directly against the manifested designs of God for them: a frightful charge, when one brings one's mind to consider it. She has always said this unequivocally; in view of her basic premises, she can say nothing else; and certainly no outsider contemplating marriage with a Catholic can plead ignorance of the fact, or of the conditions springing from it and applying to the marriage. It is therefore unfortunate that the Federal Council of Churches of Christ in America (as quoted by the Press), speaking recently of mixed marriages, should have said—along with many sage things about the hazard to domestic peace of religious differences between husband and wife: things that the Church immemorably has known and said—other things, that are bound to exacerbate and mislead.

“We refer especially to this passage: ‘No religious body which confesses itself Christian can tolerate the imposition upon one of its own members of the requirements of another religious body by which the religious scruples of that member are aroused or action repugnant to reason and conscience is forced upon him by an authority which he does not acknowledge.’ We are sure that this interpretation of the position of the Church (which is not mentioned by name) is honest. That merely underlines the mistake which runs through the whole paragraph; and every mistake in this difficult field is to be regretted. Let us say, therefore, briefly, that the Church has no power, and no wish, to ‘impose’ anything upon a dissenting conscience. If such a conscience is violated by the marriage promises (certainly, numberless consciences are not), this is not the fault of the Church, nor, non-Catholics may be very sure, does it occur with the connivance of the Church’s priests. And we would add, with all possible charity, that if the Council knows of cases in which its adherents sign away their consciences in signing the marriage promises, it would be better advised to address its admonition to them. The promises are there, and all men know it; with scrupulous care, with patient iteration, does the Church insure that all men *shall* know it, for the Church wants marriages that will last, and religious teaching that will take, and she must depend for them upon the responsibility and good faith of the parties to the promise. Let those non-Catholics whose principles these undertakings violate, refuse to make them. We do not wish to sound blithe in urging this recommendation. To renounce marriage with the beloved one is a hard price to have to pay for principle, admittedly. But it is the price the Church, compassionate mother though she is, stands ready to

exact of her own children; and we cannot see how the Churches of the Council, if they are to take their stand on principle, can fall short of the logic of adopting the discipline that must go with it. The report speaks further of 'advising' people, on occasion, not to enter mixed marriages. That is a step in the right direction."

This plain speaking may be of use even to those who do not live in the United States.

ETUDES for April 5th opens with a useful study of the efforts for a Peace organization of Christendom under the ægis of the Holy See, made by David Urquhart and other laymen at the time of the Vatican Council. Père Huby gives an analysis of Vernon Johnson's account of his Conversion on the occasion of the book's translation into French. In the March CATHOLIC WORLD are two articles which will be read with great interest: *Aubrey Beardsley—A Study in Conversion*, by Hugh F. Blunt, LL.D., and "*M. E. Francis*," by Margaret Blundell. The age of saints is not yet at an end and this testimony of a daughter to her mother's saintly and laborious life will be a stimulus to all who read it. The death of Bishop Waffelaert of Bruges gives Père Jansen, S.J., the occasion of studying in the NOUVELLE REVUE THEOLOGIQUE for March: *Un Evêque Théologien*. A great bishop and administrator, he was an accomplished scholar in all that related to sacred science as his printed works testify. But over and above his scholarly work was the intensive cultivation of the field of mystical theology and his ceaseless exhortation of his priests and people to live in closer union with God. L. Wyckens's article on *Les Origines du Luthéranisme* deserves more than a passing notice and really breaks new ground in the emphasis placed upon the internal dissensions of Augustinians at the time of Luther's life in the order. Père Charles' study of *l'Activité missionnaire protestante* in the April number sheds a flood of light on the non-Catholic missionary enterprise which is maintained by our fellow-subjects.

## CORRESPONDENCE

"Interested" writes from N.S.W., Australia:

Permit me as a reader of the interesting article on "Reserved Cases" in *THE CLERGY REVIEW*, January, 1932, pp. 36-47, to make the following comments:—

1. On p. 40 while stating the teaching, "commonly held," that ignorance of a reserved sin does not excuse, unless the reserving authority states so, the author weakens this by simply writing that the contrary "is nevertheless held by a few authors." It remains for the few to prove their contention against the mind of the Legislator in CC. 893, §1, 900, and 2247, §3, with the express declaration of the Pont. Comm. on C. 14, §1 (24th November, 1920). Cardinal P. Gasparri's alphabetical Index of the Code would not give "the few authors" any help under the word *IGNORANTIA* for he expressly mentions C. 16, §1.

2. On p. 42, footnote 18, he states "in applying this notion to the penal law, the age of fourteen is commonly admitted for both sexes." Fr. Teodori in the *Apollinaris*, 1931, p. 142, does not say it is "commonly admitted" but "*attamen et feminae videntur non incurrere . . . antequam compleverint annum decimum quartum.*" I think the statement that the age of fourteen is "commonly admitted" would need proof against Frs. Blat, Lib. V, p. 74, n. 50; Raus, *Inst. Can.* 1923, p. 438, n. 276; Marc, *Inst. Mor.* 1927, tom. 1, p. 793, n. 1261; Ayrinhac, *Penal Legislation*, 1920, nn. 14, 52, and 285 in 2(c); Maroto, *Inst. J. C.* 1921, p. 495, n. 429; but especially against Ojetti, S.J., *Commentarium in Codicem*, 1928, lib. 11, pp. 19-23, *Excursus ad can. 88*, in which he expressly examines the whole question and comes to the conclusion (p. 23): "*Hinc, quocumque nos convertamus, sententia Reiffenstuel eiusque asseclarum nulla gaudet probabilitate.*" Is it not significant that Card. Gasparri in his Index under the word *IMPUBERES* did not cite C. 1648, §3? The reason seems to be that he considered C. 1648 to be treating of *MINORES* for he cites the Canon (1648) under that word (*MINORES*). Therefore, Fr. Teodori cannot prove his contention from that Canon.

### REPLY.

Re. 1. The references given by my valued critic lend some further support to the correct doctrine that ignorance of reservations "*propter peccatum*" does not excuse. On the other hand, an author who held the opposite view would not regard these references as absolutely deciding the point. The canons cited do not deal expressly with this matter: Can. 893 includes

censures, the ignorance of which certainly excuses; Can. 2247, §3 deals with ignorance on the part of the confessor; the reply of the Codex Commission is to the effect that peregrini are bound by local reservations; but these may be "propter censuram" in which case ignorance does excuse. In addition to my reference to Farrugia, other authors may be cited who, if they do not defend the milder view, concede its probability, e.g., Slater, *Manual of Moral Theology*, 1925, II, p. 158; Vermeersch, *Theol. Moralis*, III, §465; Prümmer, *Theol. Moralis*, III, §423; *Dictionnaire de Théologie Catholique*, VII, Col. 738. In a matter which is of some practical importance, I felt bound to record the view of other authors, even while regarding it as erroneous.

Re. 2. I thought it hardly worth while to record the difference of opinion on this point, since the article was written throughout from a practical point of view. It is disputed whether the age for girls as well as for boys is fourteen in the matter of incurring censures l.s. In addition to the reference given in the note, the solution I adopted is held by many other authors, e.g., Cappello, *De Censuris*, §17, n. 4; Sole, *De Delictis et Poenis*, §31, n. 2; Vermeersch-Creusen, *Epitome*, III, §424; *Dictionnaire de Droit Canonique*, Vol. I, col. 320. An exhaustive search through the authors might reveal which view is the more common. But is it worth while? It is at least agreed that "in poenis benigna est interpretatio facienda" (Can. 2219, §1).

The space at my disposal does not permit a full discussion of the arguments on both sides in each of the questions raised by our correspondent. Unfortunately, there are numbers of other points throughout the treatise on censures which are by no means certain.

E. J. MAHONEY.



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